

*Janna L. Bewell*  
*The*  
*Confession of Faith*

of  
THE PRESBYTERIAN CHURCH  
in  
THE UNITED STATES OF AMERICA

Adopted by the General Synod in 1729,  
Amended and Ratified in 1788,  
and Amended in 1887 and 1903

*Philadelphia*

Published for The Office of the General Assembly  
by the Publication Division of the  
BOARD OF CHRISTIAN EDUCATION OF  
THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA



— Vanna Bewell —

Gift of .....

In Memory of .....

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# ACTS OF THE GENERAL ASSEMBLY RELATING TO THE CONSTITUTION

## 1. Changes of the Text of the Constitution

*May 22, 1891*

*Resolved*, That no change of the text of any of the several Standards of Doctrine, Government, Discipline, and Worship, included in the Constitution, shall hereafter be made except after report to the General Assembly, and due constitutional procedure.

[For method of procedure, see Form of Government, Chap. XXIV.]

## 2. Editorial Supervision of the Constitution

*May 31, 1886*

*Resolved*, That the Stated and Permanent Clerks be a committee to supervise the publication of any and all editions of the Constitution hereafter issued by the Board of Publication, and also of the Rules for Judicatories.

## 3. Publication of the Constitution

*May 29, 1839*

*Resolved*, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is, hereby revoked.

*Resolved*, That the PRESBYTERIAN BOARD OF PUBLICATION is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church in the United States of America.


*Resolved*, That the standing committees to supervise the publication of the Constitution, within the bounds of the several Synods, be, and the same are, hereby abolished.

## ATTESTATION

*June, 1943*

The Stated Clerk of the General Assembly hereby certifies that this edition of the Confession of Faith contains what may be regarded as the authoritative text of said portion of the Constitution of the Presbyterian Church in the United States of America.

WILLIAM BARROW PUGH, *Stated Clerk*



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## HISTORICAL SUMMARY

THE Westminster Confession of Faith and Catechisms were adopted, in 1729, by the General Synod of the undivided Presbyterian Church, as the "confession of their faith," excepting certain clauses relating to the civil magistrate.

In 1788, the General Synod amended the Confession of Faith in Chapters xx., xxiii., and xxxi., made "a small amendment" of the Larger Catechism, and adopted the amended Confession of Faith and the Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, "as the standard of our doctrine, government, discipline, and worship."

Amendments of the Confession of Faith, since 1788, have been as follows: In 1886-87, by striking out from Chapter xxiv., Section 4, the clause forbidding marriage with a deceased wife's sister. In 1902-03, by adding Chapters xxxiv. and xxxv., and the Declaratory Statement as to Chapter iii. and Chapter x., Section 3; also by the alteration of Chapter xvi., Section 7, Chapter xxii., Section 3, and Chapter xxv., Section 6.

The Book of Discipline was entirely reconstructed in 1884; and amendments and additions were made, 1894-1931. In 1934 it was extensively revised and rearranged, and amended in 1941.

The Form of Government has been amended and added to in various Sections between the years 1805 and 1946, and the Directory for Worship between 1805 and 1933.

The first Committee to "select and arrange the Proof Texts" was appointed by the General Assembly in 1792, and the proof texts were published in the edition of the Constitution issued in 1797. In 1888, a second Committee was appointed to revise the "Proof Texts," and to furnish proof texts for the Shorter Catechism. The work was approved by the General Assembly of 1894.

The Standards were also adopted as the basis of Reunion, as follows: in 1758 by the Synods of New York and Philadelphia; in 1869 by the "Old School" and the "New School" Churches; and in 1906 by the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A.





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*The*  
**CONFESSION OF FAITH**

*Adopted, 1729; Amended, 1788-1903*





# *The* **CONFESSION OF FAITH**

*Adopted, 1729; Amended, 1788-1903*

## CHAPTER I

### Of the Holy Scripture

I. ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; <sup>a</sup> yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation; <sup>b</sup> therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; <sup>c</sup> and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and com-

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I. <sup>a</sup> Psa. xix. 1-4. The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. Rom. i. 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. ii. 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Rom. i. 19, 20. Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. See Rom. ii. 14, 15.

<sup>b</sup> I Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. I Cor. ii. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

<sup>c</sup> Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son.

fort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: <sup>d</sup> which maketh the Holy Scripture to be most necessary; <sup>e</sup> those former ways of God's revealing his will unto his people being now ceased.<sup>f</sup>

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

#### OF THE OLD TESTAMENT

|              |                   |           |
|--------------|-------------------|-----------|
| Genesis      | II Chronicles     | Daniel    |
| Exodus       | Ezra              | Hosea     |
| Leviticus    | Nehemiah          | Joel      |
| Numbers      | Esther            | Amos      |
| Deuteronomy  | Job               | Obadiah   |
| Joshua       | Psalms            | Jonah     |
| Judges       | Proverbs          | Micah     |
| Ruth         | Ecclesiastes      | Nahum     |
| I Samuel     | The Song of Songs | Habakkuk  |
| II Samuel    | Isaiah            | Zephaniah |
| I Kings      | Jeremiah          | Haggai    |
| II Kings     | Lamentations      | Zechariah |
| I Chronicles | Ezekiel           | Malachi   |

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<sup>d</sup> Luke i. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Matt. iv. 4, 7, 10. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. — Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. — Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

<sup>e</sup> 2 Tim. iii. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Pet. i. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

<sup>f</sup> Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

## OF THE NEW TESTAMENT

|                     |                  |                            |
|---------------------|------------------|----------------------------|
| The Gospels accord- | II Corinthians   | The Epistle to the He-     |
| ing to              | Galatians        | brews                      |
| Matthew             | Ephesians        | The Epistle of James       |
| Mark                | Philippians      | The first and second Epis- |
| Luke                | Colossians       | tles of Peter              |
| John                | I Thessalonians  | The first, second, and     |
| The Acts of the     | II Thessalonians | third Epistles of John     |
| Apostles            | I Timothy        | The Epistle of Jude        |
| Paul's Epistles:    | II Timothy       | The Revelation             |
| Romans              | Titus            |                            |
| I Corinthians       | Philemon         |                            |

All which are given by inspiration of God, to be the rule of faith and life.<sup>g</sup>

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.<sup>h</sup>

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God.<sup>i</sup>

II. <sup>g</sup> Eph. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*. Rev. xxii. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 2 Tim. iii. 16. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. Matt. xi. 27. Neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

III. <sup>h</sup> Luke xxiv. 27, 44. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. — And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Rom. iii. 2. Much every way: chiefly, because that unto them were committed the oracles of God. 2 Pet. i. 21. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

IV. <sup>i</sup> 2 Tim. iii. 16. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteous-

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture;<sup>k</sup> and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.<sup>l</sup>

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.<sup>m</sup> Nevertheless we acknowledge the inward illumination of

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ness. 1 John v. 9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

V. <sup>k</sup> 1 Tim. iii. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

<sup>l</sup> 1 John ii. 20, 27. But ye have an unction from the Holy One, and ye know all things. — But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. John xvi. 13, 14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 1 Cor. ii. 10–12. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

VI. <sup>m</sup> 2 Tim. iii. 15–17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is*



the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; <sup>n</sup> and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.<sup>o</sup>

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; <sup>p</sup> yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.<sup>q</sup>

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by

profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 2 Thess. ii. 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

<sup>n</sup> John vi. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. ii. 9, 10, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. — Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>o</sup> 1 Cor. xi. 13, 14. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 1 Cor. xiv. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. — Let all things be done decently and in order.

VII. <sup>p</sup> 2 Pet. iii. 16. As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

<sup>q</sup> Psa. cxix. 105, 130. Thy word *is* a lamp unto my feet, and a light unto my path. — The entrance of thy words giveth light; it giveth understanding unto the simple. See Acts xvii. 11.

his singular care and providence kept pure in all ages, are therefore authentical; <sup>r</sup> so as in all controversies of religion the Church is finally to appeal unto them.<sup>s</sup> But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,<sup>t</sup> therefore they are to be translated into the vulgar language of every nation unto which they come,<sup>u</sup> that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner,<sup>w</sup> and, through patience and comfort of the Scriptures, may have hope.<sup>x</sup>

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,)

VIII. <sup>r</sup> Matt. v. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>s</sup> Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts xv. 15. And to this agree the words of the prophets. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

<sup>t</sup> 2 Tim. iii. 14, 15. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

<sup>u</sup> 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? — So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. — Therefore if I know not the meaning of the voice, I shall be unto him that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. — But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all. — If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

<sup>w</sup> Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

<sup>x</sup> Rom. xv. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

it may be searched and known by other places that speak more clearly.<sup>y</sup>

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.<sup>z</sup>

## CHAPTER II

### Of God, and of the Holy Trinity

I. THERE is but one only <sup>a</sup> living and true God,<sup>b</sup> who is infinite in being and perfection,<sup>c</sup> a most pure spirit,<sup>d</sup> invisible,<sup>e</sup> without

IX. <sup>y</sup> Acts xv. 15. And to this agree the words of the prophets; as it is written. John v. 46. For had ye believed Moses, ye would have believed me: for he wrote of me. See 2 Pet. i. 20, 21.

X. <sup>z</sup> Matt. xxii. 29, 31. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. — But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God? Acts xxviii. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. See 1 John iv. 1-6.

I. <sup>a</sup> Deut. vi. 4. Hear, O Israel: The LORD our God *is* one LORD. 1 Cor. viii. 4, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one. — But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

<sup>b</sup> 1 Thess. i. 9. Ye turned to God from idols to serve the living and true God. Jer. x. 10. But the LORD *is* the true God, he *is* the living God, and an everlasting king.

<sup>c</sup> Job xi. 7-9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof *is* longer than the earth, and broader than the sea. Job xxvi. 14. Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

<sup>d</sup> John iv. 24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

<sup>e</sup> 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

body, parts,<sup>f</sup> or passions,<sup>g</sup> immutable,<sup>h</sup> immense,<sup>i</sup> eternal,<sup>k</sup> incomprehensible,<sup>l</sup> almighty,<sup>m</sup> most wise,<sup>n</sup> most holy,<sup>o</sup> most free,<sup>p</sup> most absolute,<sup>q</sup> working all things according to the counsel of his own immutable and most righteous will,<sup>r</sup> for his own glory; <sup>s</sup> most loving, <sup>t</sup> gracious, merciful, long-suffering, abundant in goodness and

<sup>f</sup> Deut. iv. 15, 16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female. Luke xxiv. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. See John iv. 24.

<sup>g</sup> Acts xiv. 11, 15. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. — And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

<sup>h</sup> James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning. Mal. iii. 6. For I *am* the LORD, I change not.

<sup>i</sup> 1 Kings viii. 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Jer. xxiii. 23, 24. *Am* I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

<sup>k</sup> Psal. xc. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. 1 Tim. i. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

<sup>l</sup> Psal. cxlv. 3. His greatness *is* unsearchable.

<sup>m</sup> Gen. xvii. 1. I *am* the Almighty God; walk before me, and be thou perfect. See Rev. iv. 8.

<sup>n</sup> Rom. xvi. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

<sup>o</sup> Isa. vi. 3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. See Rev. iv. 8.

<sup>p</sup> Psal. cxv. 3. But our God *is* in the heavens: he hath done whatsoever he hath pleased.

<sup>q</sup> Ex. iii. 14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

<sup>r</sup> Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

<sup>s</sup> Prov. xvi. 4. The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

<sup>t</sup> 1 John iv. 8. He that loveth not knoweth not God; for God is love. John



truth, forgiving iniquity, transgression, and sin; <sup>u</sup> the rewarder of them that diligently seek him; <sup>w</sup> and withal most just and terrible in his judgments, <sup>x</sup> hating all sin, <sup>y</sup> and who will by no means clear the guilty.<sup>z</sup>

II. God hath all life,<sup>a</sup> glory,<sup>b</sup> goodness,<sup>c</sup> blessedness,<sup>d</sup> in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,<sup>e</sup> nor deriving any glory from them,<sup>f</sup> but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom,

iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>u</sup> Ex. xxxiv. 6, 7. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

<sup>w</sup> Heb. xi. 6. For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

<sup>x</sup> Neh. ix. 32, 33. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly. See Heb. x. 28-31.

<sup>y</sup> Psa. v. 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

<sup>z</sup> Nahum i. 2, 3. God *is* jealous, and the LORD revengeth; the LORD revenge-eth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*. See Ex. xxxiv. 7.

II. <sup>a</sup> John v. 26. For as the Father hath life in himself; so hath he given to the Son to have life in himself.

<sup>b</sup> Acts vii. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

<sup>c</sup> Psa. cxix. 68. Thou *art* good, and doest good; teach me thy statutes.

<sup>d</sup> 1 Tim. vi. 15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. Rom. ix. 5. Who is over all, God blessed for ever. Amen.

<sup>e</sup> Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

<sup>f</sup> Psa. l. 12. If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof. See Isa. xl. 12-17.

through whom, and to whom, are all things; <sup>g</sup> and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. <sup>h</sup> In his sight all things are open and manifest; <sup>i</sup> his knowledge is infinite, infallible, and independent upon the creature, <sup>k</sup> so as nothing is to him contingent or uncertain. <sup>l</sup> He is most holy in all his counsels, in all his works, and in all his commands. <sup>m</sup> To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them. <sup>n</sup>

III. In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. <sup>o</sup> The Father is of none, neither begotten nor

<sup>g</sup> Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

<sup>h</sup> Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honour and power: for thou hast created all things, and for thy pleasure they are and were created. Dan. iv. 25, 35. The most High ruleth in the kingdom of men, and giveth it to whomsoever he will. — And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? See 1 Tim. vi. 15.

<sup>i</sup> Heb. iv. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

<sup>k</sup> Rom. xi. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Psal. cxlviii. 5. Great *is* our Lord, and of great power: his understanding *is* infinite.

<sup>l</sup> Acts xv. 18. Known unto God are all his works from the beginning of the world. Prov. xv. 3. The eyes of the LORD *are* in every place, beholding the evil and the good.

<sup>m</sup> Psal. cxlv. 17. The LORD *is* righteous in all his ways, and holy in all his works. Rom. vii. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

<sup>n</sup> Rev. v. 12–14. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

III. <sup>o</sup> Matt. iii. 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw

proceeding; the Son is eternally begotten of the Father; <sup>p</sup> the Holy Ghost eternally proceeding from the Father and the Son.<sup>q</sup>

## CHAPTER III \*

### Of God's Eternal Decree

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: <sup>a</sup> yet so as thereby neither is God the author of sin,<sup>b</sup> nor is vio-

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the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. See Eph. ii. 18.

<sup>p</sup> John i. 14, 18. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. — No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. See Heb. i. 2-6; Col. i. 15-17.

<sup>q</sup> John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

I. <sup>a</sup> Isa. xlv. 6, 7. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Heb. vi. 17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.

<sup>b</sup> Psa. v. 4. For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee. James i. 13, 14. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of

\* See Declaratory Statement, p. 118.

lence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.<sup>c</sup>

II. Although God knows whatsoever may or can come to pass upon all supposed conditions; <sup>d</sup> yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.<sup>e</sup>

III. By the decree of God, for the manifestation of his glory,

his own lust, and enticed. 1 John i. 5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

<sup>c</sup> Matt. xvii. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. John xix. 11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above. Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. Acts xxvii. 23, 24, 34. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. — Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

II. <sup>d</sup> Acts xv. 18. Known unto God are all his works from the beginning of the world. Prov. xvi. 33. The lot is cast into the lap; but the whole disposing thereof *is* of the LORD. 1 Sam. xxiii. 11, 12. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up. Matt. xi. 21, 23. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. — And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

<sup>e</sup> Rom. ix. 11, 13, 15, 16, 18. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) — As it is written, Jacob have I loved, but Esau have I hated. — For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. — Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.



some men and angels <sup>f</sup> are predestinated unto everlasting life, and others foreordained to everlasting death.<sup>g</sup>

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.<sup>h</sup>

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory,<sup>i</sup> out of his

III. <sup>f</sup> 1 Tim. v. 21. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels. Mark viii. 38. When he cometh in the glory of his Father with the holy angels. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Matt. xxv. 31, 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. — Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

<sup>g</sup> Prov. xvi. 4. The LORD hath made all *things* for himself: yea, even the wicked for the day of evil. Rom. ix. 22, 23. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory . . . ? Eph. i. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

IV. <sup>h</sup> John x. 14-16, 27, 28. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. — My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. John xiii. 18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. See John xvii. 2, 6, 9-12; 2 Tim. ii. 19.

V. <sup>i</sup> Eph. i. 4, 9, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. — Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. — In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. viii. 30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 2 Tim. i. 9.

mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; <sup>k</sup> and all to the praise of his glorious grace.<sup>l</sup>

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and the most free purpose of his will, foreordained all the means thereunto.<sup>m</sup> Wherefore they who are elected being fallen in Adam, are redeemed by Christ,<sup>n</sup> are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,<sup>o</sup> and kept by his power through faith unto sal-

Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

<sup>k</sup> Rom. ix. 11, 13, 15, 16. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) — As it is written, Jacob have I loved, but Esau have I hated. — For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Eph. i. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.

<sup>l</sup> Eph. i. 6, 12. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. — That we should be to the praise of his glory, who first trusted in Christ.

VI. <sup>m</sup> 1 Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

<sup>n</sup> 1 Thess. v. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

<sup>o</sup> Rom. viii. 30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved

vation.<sup>p</sup> Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>q</sup>

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.<sup>r</sup>

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,<sup>s</sup> that men attending the

of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>p</sup> 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

<sup>q</sup> John xvii. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, etc. [to the end of the chapter]. John vi. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. See John viii. 47; x. 26. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

VII. <sup>r</sup> Matt. xi. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. Rom. ix. 17, 18, 21, 22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy, etc. — Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. 2 Tim. ii. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Pet. ii. 8. — Being disobedient: whereunto also they were appointed.

VIII. <sup>s</sup> Rom. ix. 20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? Rom. xi. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! Deut. xxix. 29. The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, *that we* may do all the words of this law.

will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.<sup>t</sup> So shall this doctrine afford matter of praise, reverence, and admiration of God;<sup>u</sup> and of humility, diligence, and abundant consolation, to all that sincerely obey the gospel.<sup>w</sup>

## CHAPTER IV

### Of Creation

I. It pleased God the Father, Son, and Holy Ghost,<sup>a</sup> for the manifestation of the glory of his eternal power, wisdom, and goodness,<sup>b</sup> in the beginning, to create, or make of nothing, the world,

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<sup>t</sup> 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

<sup>u</sup> Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

<sup>w</sup> Rom. xi. 5, 6, 20. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. — Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. Rom. viii. 33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Luke x. 20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

I. <sup>a</sup> Rom. xi. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen. 1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. Heb. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. John i. 2, 3. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. Gen. i. 2. And the Spirit of God moved upon the face of the waters.

<sup>b</sup> Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Psal. civ. 24. O LORD,



and all things therein, whether visible or invisible, in the space of six days, and all very good.<sup>c</sup>

II. After God had made all other creatures, he created man, male and female,<sup>d</sup> with reasonable and immortal souls,<sup>e</sup> endued with knowledge, righteousness, and true holiness, after his own image,<sup>f</sup> having the law of God written in their hearts,<sup>g</sup> and power to fulfill it;<sup>h</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.<sup>i</sup> Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they

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how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Jer. x. 12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

<sup>c</sup> Gen. i. throughout. Acts xvii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Col. i. 16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him. Ex. xx. 11. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed *it*. Gen. i. 31. God saw every thing that he had made, and, behold, *it was* very good. See Psa. xxxiii. 5, 6.

II. <sup>d</sup> Gen. i. 27. So God created man in his *own* image, in the image of God created he him; male and female created he them.

<sup>e</sup> Gen. ii. 7. And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Psa. viii. 5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Eccl. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

<sup>f</sup> Gen. i. 26. And God said, Let us make man *in* our image, after our likeness.

<sup>g</sup> Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.

<sup>h</sup> Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him. Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

<sup>i</sup> Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.



kept they were happy in their communion with God,<sup>k</sup> and had dominion over the creatures.<sup>l</sup>

## CHAPTER V

### Of Providence

I. God, the great Creator of all things, doth uphold,<sup>a</sup> direct, dispose, and govern all creatures, actions, and things,<sup>b</sup> from the greatest even to the least,<sup>c</sup> by his most wise and holy providence,<sup>d</sup>

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<sup>k</sup> Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. See Gen. iii.

<sup>l</sup> Gen. i. 28. And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See Gen. i. 29, 30; Psa. viii. 6-8.

I. <sup>a</sup> Neh. ix. 6. Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. Psa. cxlv. 14-16. The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

<sup>b</sup> Dan. iv. 34, 35. I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Psa. cxxxv. 6. Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places. See Acts xvii. 25, 26.

<sup>c</sup> Matt. x. 29-31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. See Matt. vi. 26, 30.

<sup>d</sup> Prov. xv. 3. The eyes of the LORD *are* in every place, beholding the evil and the good. 2 Chron. xvi. 9. For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. See Psa. civ. 24.

according to his infallible foreknowledge,<sup>e</sup> and the free and immutable counsel of his own will,<sup>f</sup> to the praise of the glory of his wisdom, power, justice, goodness, and mercy.<sup>g</sup>

II. Although, in relation to the foreknowledge, and decree of God, the first cause, all things come to pass immutably and infallibly,<sup>h</sup> yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.<sup>i</sup>

III. God, in his ordinary providence, maketh use of means,<sup>k</sup> yet

<sup>e</sup> Acts xv. 18. Known unto God are all his works from the beginning of the world. Psa. xciv 8-11. Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?* The LORD knoweth the thoughts of man, that they *are* vanity.

<sup>f</sup> Eph. i. 11. Who worketh all things after the counsel of his own will. Psa. xxxiii. 10, 11. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

<sup>g</sup> Eph. iii. 10. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God. Rom. ix. 17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Gen. xlv. 7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Psa. cxlv. 7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

II. <sup>h</sup> Jer. xxxii. 19. Thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings. Acts ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

<sup>i</sup> Gen. viii. 22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Jer. xxxi. 35. Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name. Isa. x. 6, 7. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

III. <sup>k</sup> Acts xxvii. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. — Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Isa. lv. 10, 11. For as the rain cometh down, and the snow from heaven,

is free to work without,<sup>l</sup> above,<sup>m</sup> and against them, at his pleasure.<sup>n</sup>

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,<sup>o</sup> and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding,<sup>p</sup> and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;<sup>q</sup> yet so, as the sinfulness thereof proceedeth only

and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

<sup>l</sup> Hos. i. 7. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

<sup>m</sup> Rom. iv. 20, 21. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.

<sup>n</sup> Dan. iii. 27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them. See 1 Kings xviii. 17-39. John xi. 43-45. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. Rom. i. 4. And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

IV. <sup>o</sup> Isa. xlv. 7. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*. Rom. xi. 32-34. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Acts iv. 27, 28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

<sup>p</sup> Psa. lxxvi. 10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2 Kings xix. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. Acts xiv. 16. Who in times past suffered all nations to walk in their own ways.

<sup>q</sup> Gen. i. 20. But as for you, ye thought evil against me; *but* God meant it

from the creature, and not from God; who being most holy and righteous, neither is, nor can be the author or approver of sin.<sup>r</sup>

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; <sup>s</sup> and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.<sup>t</sup>

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unto good, to bring to pass, as *it is* this day, to save much people alive. Isa. x. 12. Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. See vv. 13-15.

<sup>r</sup> 1 John ii. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Psal. l. 21. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes. James i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

V. <sup>s</sup> 2 Chron. xxxii. 25, 26, 31. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. — Howbeit in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart. 2 Sam. xxiv. 1, 25. And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. — And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel. Luke xxii. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

<sup>t</sup> 2 Cor. xii. 7-9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. See Psal. lxxiii.; Psal. lxxvii. 1-12; Mark xiv. 66-72; John xxi. 15-19.



VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,<sup>u</sup> from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;<sup>w</sup> but sometimes also withdraweth the gifts which they had,<sup>x</sup> and exposeth them to such objects as their corruption makes occasion of sin;<sup>y</sup> and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:<sup>z</sup> whereby it

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VI. <sup>u</sup> Rom. i. 24, 25, 28. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. — And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Rom. xi. 7, 8. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

<sup>w</sup> Deut. xxix. 4. Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. Mark iv. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

<sup>x</sup> Matt. xiii. 12. But whosoever hath not, from him shall be taken away even that he hath. Matt. xxv. 29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. See Acts xiii. 10, 11; 2 Cor. xi. 13, 15.

<sup>y</sup> 2 Kings viii. 12, 13. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt* be king over Syria.

<sup>z</sup> Psa. lxxxix. 11, 12. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels. 2 Thess. ii. 10–12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Cor. ii. 11. Lest Satan should get an advantage of us: for we are not ignorant of his devices. 2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.



comes to pass that they harden themselves, even under those means which God useth for the softening of others.<sup>a</sup>

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.<sup>b</sup>

## CHAPTER VI

### Of the Fall of Man, of Sin, and of the Punishment Thereof

I. OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.<sup>a</sup> This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.<sup>b</sup>

<sup>a</sup> Ex. viii. 15, 32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. — And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. ii. 15, 16. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. Isa. viii. 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. See Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VII. <sup>b</sup> Amos ix. 8, 9. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Matt. xvi. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. 1 Tim. iv. 10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

I. <sup>a</sup> Gen. iii. 13. And the woman said, The serpent beguiled me, and I did eat. 2 Cor. xi. 3. But ! fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

<sup>b</sup> Rom. xi. 32. For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. v. 20, 21. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

II. By this sin they fell from their original righteousness, and communion with God,<sup>c</sup> and so became dead in sin,<sup>d</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>e</sup>

III. They being the root of all mankind, the guilt of this sin was imputed,<sup>f</sup> and the same death in sin and corrupted nature con-

II. <sup>c</sup> Gen. iii. 6-8. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Rom. iii. 23. For all have sinned, and come short of the glory of God.

<sup>d</sup> Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Eph. ii. 1-3. And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that *now* worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

<sup>e</sup> Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Jer. xvii. 9. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Tit. i. 15. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. See Rom. iii. 10-18.

III. <sup>f</sup> Acts xvii. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. v. 12, 15-19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — (. . . But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift; for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many

veyed, to all their posterity, descending from them by ordinary generation.<sup>o</sup>

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,<sup>h</sup> and wholly inclined to all evil,<sup>i</sup> do proceed all actual transgressions.<sup>k</sup>

V. This corruption of nature, during this life, doth remain in those that are regenerated: <sup>l</sup> and although it be through Christ par-

be made righteous. 1 Cor. xv. 21, 22, 45, 49. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. — And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. — And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

<sup>o</sup> Psa. li. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen. v. 3. And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth. John iii. 6. That which is born of the flesh is flesh.

IV. <sup>h</sup> Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. vii. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but *how* to perform that which is good I find not. Col. i. 21. And you, that were sometime alienated and enemies in *your* mind by wicked words, yet now hath he reconciled.

<sup>i</sup> Gen. vi. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. Gen. viii. 21. And the LORD said, . . . the imagination of man's heart *is* evil from his youth. Rom. iii. 10–12. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

<sup>k</sup> James i. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Eph. ii. 2, 3. The spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

V. <sup>l</sup> Rom. vii. 14, 17, 18, 21–23. For we know that the law is spiritual: but I am carnal, sold under sin. — Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. — I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James iii.

done and mortified, yet both itself, and all the motions thereof, are truly and properly sin.<sup>m</sup>

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,<sup>n</sup> doth, in its own nature, bring guilt upon the sinner,<sup>o</sup> whereby he is bound over to the wrath of God,<sup>p</sup> and curse of the law,<sup>q</sup> and so made subject to death,<sup>r</sup> with all miseries spiritual,<sup>s</sup> temporal,<sup>t</sup> and eternal.<sup>u</sup>

2. For in many things we offend all. 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. — If we say that we have not sinned, we make him a liar, and his word is not in us. Prov. xx. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. vii. 20. For *there* is not a just man upon earth, that doeth good, and sinneth not.

<sup>m</sup> Rom. vii. 7, 8, 25. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. — So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

VI. <sup>n</sup> 1 John iii. 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

<sup>o</sup> Rom. ii. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another. Rom. iii. 9, 19. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. — Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

<sup>p</sup> Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

<sup>q</sup> Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

<sup>r</sup> Rom. vi. 23. For the wages of sin *is* death.

<sup>s</sup> Eph. iv. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

<sup>t</sup> Lam. iii. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

<sup>u</sup> Matt. xxv. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.



## CHAPTER VII

## Of God's Covenant with Man

I. THE distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.<sup>a</sup>

II. The first covenant made with man was a covenant of works,<sup>b</sup> wherein life was promised to Adam, and in him to his posterity,<sup>c</sup> upon condition of perfect and personal obedience.<sup>d</sup>

I. <sup>a</sup> Job ix. 32, 33. For *he is* not a man, as *I am*, *that* I should answer him, *and* we should come together in judgment. Neither is there any daysman betwixt us, *that* might lay his hand upon us both. Psal. cxliii. 5, 6. Who *is* like unto the LORD our God, who dwelleth on high, Who humbleth *himself* to behold *the things that are* in heaven, and in the earth! Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. See Job xxxv. 7, 8.

II. <sup>b</sup> Gal. iii. 12. And the law is not of faith: but, The man that doeth them shall live in them. See Gen. ii. 16, 17.

<sup>c</sup> Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. v. 12-14. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. . . .)

<sup>d</sup> Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gal. iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.



III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,<sup>e</sup> commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; <sup>f</sup> and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.<sup>g</sup>

III. <sup>e</sup> Gal. iii. 21. — For if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. viii. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. iii. 20, 21. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Isa. xlii. 6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

<sup>f</sup> Matt. xxviii. 18–20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. x. 6–9. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

<sup>g</sup> Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Ezek. xxxvi. 26, 27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and *do them*. John vi. 37, 44, 45. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. — No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.<sup>h</sup>

V. This covenant was differently administered in the time of the law, and in the time of the gospel: <sup>i</sup> under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,<sup>k</sup> which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,<sup>l</sup> by

day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Gal. iii. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

IV. <sup>h</sup> Heb. ix. 15-17. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

V. <sup>i</sup> 2 Cor. iii. 6-9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

<sup>k</sup> See Heb. viii. ix. x; Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

<sup>l</sup> 1 Cor. x. 1-4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat

whom they had full remission of sins, and eternal salvation; and is called the Old Testament.<sup>m</sup>

VI. Under the gospel, when Christ the substance <sup>n</sup> was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the Sacraments of Baptism and the Lord's Supper; <sup>o</sup> which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,<sup>p</sup> to all nations, both Jews and Gentiles; <sup>q</sup> and is called

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the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. John viii. 56. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

<sup>m</sup> Gal. iii. 7-9, 14. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. — That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

VI. <sup>n</sup> Col. ii. 17. Which are a shadow of things to come; but the body *is* of Christ.

<sup>o</sup> Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. 1 Cor. xi. 23-25. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

<sup>p</sup> Heb. xii. 22-24. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. 2 Cor. iii. 9-11. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. See Jer. xxxi. 33, 34.

<sup>q</sup> Luke ii. 32. A light to lighten the Gentiles, and the glory of thy people

the New Testament.<sup>7</sup> There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.<sup>8</sup>

## CHAPTER VIII

### Of Christ the Mediator

I. IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between

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Israel. Acts x. 34, 35. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. Eph. ii. 15-19. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.

<sup>7</sup> Luke xxii. 20. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

<sup>8</sup> Gal. iii. 14, 16. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. — Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Rom. iii. 21, 22, 30. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. — Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Rom. iv. 16, 17, 23, 24. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. — Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the



God and man; <sup>a</sup> the prophet, <sup>b</sup> priest, <sup>c</sup> and king; <sup>d</sup> the head and Saviour of his Church; <sup>e</sup> the heir of all things, <sup>f</sup> and judge of the world; <sup>g</sup> unto whom he did, from all eternity, give a people to be

dead. Heb. i. 1, 2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son.

I. <sup>a</sup> Isa. xlii. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 1 Pet. i. 19, 20. — But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

<sup>b</sup> Deut. xviii. 15. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Acts iii. 20–22. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

<sup>c</sup> Heb. v. 5, 6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

<sup>d</sup> Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. Luke i. 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

<sup>e</sup> Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

<sup>f</sup> Heb. i. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things.

<sup>g</sup> Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.



his seed,<sup>h</sup> and to be by him in time redeemed, called, justified, sanctified, and glorified.<sup>i</sup>

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature,<sup>k</sup> with all the essential properties and common infirmities thereof, yet without sin: <sup>l</sup> being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.<sup>m</sup> So that two

<sup>h</sup> John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Psal. xxii. 30. A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. liii. 10. When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. Eph. i. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

<sup>i</sup> 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Isa. lv. 4, 5. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Rom. viii. 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

II. <sup>k</sup> John i. 1, 14. In the beginning was the Word, and the Word was with God, and the Word was God. — And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John v. 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. Phil. ii. 6. Who, being in the form of God, thought it not robbery to be equal with God. Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

<sup>l</sup> Heb. ii. 14, 17. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. — Wherefore in all things it behoved him to be made like unto *his* brethren. Heb. iv. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

<sup>m</sup> Luke i. 27, 31, 35. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. — And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.<sup>n</sup> Which person is very God and very man, yet one Christ, the only Mediator between God and man.<sup>o</sup>

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;<sup>p</sup> having in him all the treasures of wisdom and knowledge;<sup>q</sup> in whom it pleased the Father that all fullness should dwell:<sup>r</sup> to the end that being holy, harmless, undefiled, and full of grace and truth,<sup>s</sup> he might be thoroughly furnished to execute the office of a Mediator and Surety.<sup>t</sup> Which office he took not unto

JESUS.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. See Gal. iv. 4.

<sup>n</sup> See Luke i. 35. Matt. xvi. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Rom. ix. 5. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

<sup>o</sup> Rom. i. 3, 4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

III. <sup>p</sup> Psa. xlv. 7. God, thy God, hath anointed thee with the oil of gladness above thy fellows. John iii. 34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. Heb. i. 8, 9. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>q</sup> Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge.

<sup>r</sup> Col. i. 19. For it pleased *the Father* that in him should all fulness dwell.

<sup>s</sup> Heb. vii. 26. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens. John i. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

<sup>t</sup> Acts x. 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Heb. xii. 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. Heb. vii. 22. By so much was Jesus made a *surety* of a better testament.

himself, but was thereunto called by his Father; <sup>u</sup> who put all power and judgment into his hand, and gave him commandment to execute the same.<sup>w</sup>

IV. This office the Lord Jesus did most willingly undertake: <sup>x</sup> which, that he might discharge, he was made under the law,<sup>y</sup> and did perfectly fulfill it; <sup>z</sup> endured most grievous torments immediately in his soul,<sup>a</sup> and most painful sufferings in his body; <sup>b</sup> was crucified, and died; <sup>c</sup> was buried, and remained under the power of death, yet saw no corruption.<sup>d</sup> On the third day he arose from the

<sup>u</sup> Heb. v. 4, 5. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

<sup>w</sup> John v. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son. — And hath given him authority to execute judgment also, because he is the Son of man. Matt. xxviii. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

IV. <sup>x</sup> Psa. xl. 7, 8. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart. Heb. x. 5, 7. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. — Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. John iv. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

<sup>y</sup> Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

<sup>z</sup> Matt. iii. 15. Thus it becometh us to fulfil all righteousness. Matt. v. 17. — I am not come to destroy, but to fulfil.

<sup>a</sup> Matt. xxvi. 37, 38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death. Luke xxii. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

<sup>b</sup> See Matt. xxvi. and xxvii.

<sup>c</sup> Phil. ii. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

<sup>d</sup> Matt. xxvii. 60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Acts ii. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. — Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts xiii. 37. But he, whom God raised again, saw no corruption.

dead,<sup>e</sup> with the same body in which he suffered; <sup>f</sup> with which also he ascended into heaven, and there sitteth at the right hand of his Father,<sup>g</sup> making intercession; <sup>h</sup> and shall return to judge men and angels, at the end of the world.<sup>i</sup>

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; <sup>k</sup> and purchased not

<sup>e</sup> 1 Cor. xv. 4. That he was buried, and that he rose again the third day according to the scriptures.

<sup>f</sup> John xx. 25, 27. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. — Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

<sup>g</sup> Luke xxiv. 50, 51. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Rom. viii. 34. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>h</sup> Rom. viii. 34. Who is even at the right hand of God, who also maketh intercession for us. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>i</sup> Rom. xiv. 10. For we shall all stand before the judgment seat of Christ. Acts i. 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. See Acts x. 42. John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Matt. xiii. 40–42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. See 2 Pet. ii. 4.

V. <sup>k</sup> Rom. v. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. iii. 25, 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See Eph.



only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.<sup>l</sup>

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.<sup>m</sup>

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself: <sup>n</sup> yet by reason of the unity of the person, that which is proper to one

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<sup>l</sup> Eph. i. 11, 14. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. — Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Col. i. 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. 2 Cor. v. 18, 20. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. — Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. John xvii. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. ix. 12, 15. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. — And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

VI. <sup>m</sup> Gal. iv. 4, 5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gen. iii. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Heb. xiii. 8. Jesus Christ the same yesterday, and to day, and for ever.

VII. <sup>n</sup> John x. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 1 Pet. iii. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

nature, is sometimes in Scripture, attributed to the person denominated by the other nature.<sup>o</sup>

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; <sup>p</sup> making intercession for them,<sup>q</sup> and revealing unto them, in and by the Word, the mysteries of salvation; <sup>r</sup> effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; <sup>s</sup> overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.<sup>t</sup>

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<sup>o</sup> Acts xx. 28. Feed the church of God, which he hath purchased with his own blood. John iii. 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

VIII. <sup>p</sup> John vi. 37, 39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. — And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John x. 15, 16, 27, 28. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. — My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

<sup>q</sup> 1 John ii. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. viii. 34. *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

<sup>r</sup> John xv. 15. For all things that I have heard of my Father I have made known unto you. Eph. i. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. John xvii. 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

<sup>s</sup> 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Rom. viii. 9, 14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. — For as many as are led by the Spirit of God, they are the sons of God. Rom. xv. 18, 19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. John xvii. 17. Sanctify them through thy truth: thy word is truth.

<sup>t</sup> Psa. cx. 1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1 Cor. xv. 25, 26. For he must reign, till

## CHAPTER IX

## Of Free Will

I. God hath endued the will of man with that natural liberty, that it is neither forced, nor, by any absolute necessity of nature, determined to good or evil.<sup>a</sup>

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; <sup>b</sup> but yet mutably, so that he might fall from it.<sup>c</sup>

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; <sup>d</sup> so as a

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he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. Col. ii. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Luke x. 19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

I. <sup>a</sup> James i. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. Deut. xxx. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. John v. 40. And ye will not come to me, that ye might have life. Matt. xvii. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Acts vii. 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. James iv. 7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

II. <sup>b</sup> Eccl. vii. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. i. 26. And God said, Let us make man in our image, after our likeness. Col. iii. 10. And have put on the new *man*, which is renewed in knowledge after the image of him that created him.

<sup>c</sup> Gen. ii. 16, 17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. iii. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

III. <sup>d</sup> Rom. v. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. viii. 7, 8. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they

natural man, being altogether averse from that good,<sup>e</sup> and dead in sin,<sup>f</sup> is not able, by his own strength, to convert himself, or to prepare himself thereunto.<sup>g</sup>

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,<sup>h</sup> and, by his grace alone, enables him freely to will and to do that which is spiritually good; <sup>i</sup> yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.<sup>k</sup>

that are in the flesh cannot please God. John xv. 5. For without me ye can do nothing.

<sup>e</sup> Rom. iii. 9, 10, 12, 23. What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. — They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. — For all have sinned, and come short of the glory of God.

<sup>f</sup> Eph. ii. 1, 5. And you *hath he quickened*, who were dead in trespasses and sins. — Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). Col. ii. 13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

<sup>g</sup> John vi. 44, 65. No man can come to me, except the Father which hath sent me draw him. — And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. Tit. iii. 3–5. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. See Eph. ii. 2–5.

IV <sup>h</sup> Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. John viii. 34, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. — If the Son therefore shall make you free, ye shall be free indeed.

<sup>i</sup> Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Rom. vi. 18, 22. Being then made free from sin, ye became the servants of righteousness. — But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

<sup>k</sup> Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Rom. vii. 15, 21–23. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. — I find then a law, that, when I would do good, evil is present with me. For I delight in the law



V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.<sup>1</sup>

## CHAPTER X

### Of Effectual Calling

I. ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,<sup>a</sup> by his Word and Spirit,<sup>b</sup> out of that state of sin and death,

of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 1 John i. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. — If we say that we have not sinned, we make him a liar, and his word is not in us.

V. <sup>1</sup> Eph. iv. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy. 1 John iii. 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

I. <sup>a</sup> John xv. 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. Rom. viii. 28, 30. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. — Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. xi. 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. Eph. i. 5, 10. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. — That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

<sup>b</sup> 2 Thess. ii. 13, 14. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Cor. iii. 3, 6. *Forasmuch as ye are* manifestly declared to be the epistle of Christ

in which they are by nature, to grace and salvation by Jesus Christ; <sup>c</sup> enlightening their minds spiritually and savingly, to understand the things of God; <sup>d</sup> taking away their heart of stone, and giving unto them an heart of flesh; <sup>e</sup> renewing their wills, and by his almighty power determining them to that which is good; <sup>f</sup>

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ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. — Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. James i. 18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

<sup>c</sup> Rom. viii. 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 2 Tim. i. 9, 10. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. See Eph. ii. 1–10.

<sup>d</sup> Acts xxv. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. ii. 10, 12. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. — Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Eph. i. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. 2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>e</sup> Ezek. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

<sup>f</sup> Ezek. xi. 19. And I will give them one heart, and I will put a new spirit within you. Deut. xxx. 6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. See Ezek. xxxvi. 27. John iii. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. Gal. vi. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

and effectually drawing them to Jesus Christ,<sup>g</sup> yet so as they come most freely, being made willing by his grace.<sup>h</sup>

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,<sup>i</sup> who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,<sup>k</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.<sup>l</sup>

III.\*Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,<sup>m</sup> who worketh when, and where, and

<sup>g</sup> John vi. 44, 45. No man can come to me, except the Father which hath sent me draw him. . . . Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

<sup>h</sup> Psa. cx. 3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Matt. xi. 28. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Rev. xxii. 17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

II. <sup>i</sup> 2 Tim. i. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Tit. iii. 4, 5. But after the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Rom. ix. 11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

<sup>k</sup> 1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. Rom. viii. 7-9. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Eph. ii. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

<sup>l</sup> John vi. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Ezek. xxxvi. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. John v. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

III. <sup>m</sup> Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. Psa. cv. 8-10. He hath remembered his

\* See Declaratory Statement, p. 118.

how he pleaseth.<sup>n</sup> So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.<sup>o</sup>

IV. Others, not elected, although they may be called by the ministry of the Word,<sup>p</sup> and may have some common operations of the Spirit,<sup>q</sup> yet they never truly come to Christ, and therefore cannot be saved: <sup>r</sup> much less can men, not professing the Christian religion,

covenant for ever, the word *which* he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant. Ezek. xvi. 20, 21. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter, that thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? Luke xviii. 15, 16. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Gal. iii. 29. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. See Acts xvi. 15, 31-33; 1 Cor. i. 16; John iii. 6.

<sup>n</sup> John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>o</sup> John xvi. 7, 8. For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. 1 John v. 12. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

IV. <sup>p</sup> Matt. xiii. 14, 15. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. Acts xxviii. 24. And some believed the things which were spoken, and some believed not. Matt. xxii. 14. For many are called, but few *are* chosen.

<sup>q</sup> Matt. xiii. 20, 21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Matt. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Heb. vi. 4, 5. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come.

<sup>r</sup> John vi. 64-66. But there are some of you that believe not. For Jesus knew



be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; <sup>a</sup> and to assert and maintain that they may is very pernicious, and to be detested.<sup>t</sup>

## CHAPTER XI

### Of Justification

I. THOSE whom God effectually calleth, he also freely justifieth: <sup>a</sup> not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,<sup>b</sup>

from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. John viii. 24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

<sup>a</sup> Acts iv. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Eph. ii. 12, 13. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

<sup>t</sup> 2 John 10, 11. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. Gal. i. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema.

I. <sup>a</sup> Rom. viii. 30. Whom he called, them he also justified. Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

<sup>b</sup> Rom. iii. 22, 24, 25, 27, 28. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.<sup>c</sup>

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; <sup>d</sup> yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.<sup>e</sup>

— Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. — Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. See Rom. iv. 5–8. 2 Cor. v. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. — For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Tit. iii. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. — That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Jer. xxiii. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. See 1 Cor. i. 30, 31; Rom. v. 17, 19.

<sup>c</sup> John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. John vi. 44, 45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Acts x. 43, 44. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. See Acts xiii. 38, 39. Phil. i. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. iii. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God.

II. <sup>d</sup> John iii. 16, 18, 36. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. — He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Rom. iii. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. v. 1. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.

<sup>e</sup> James ii. 17, 22, 26. Even so faith, if it hath not works, is dead, being alone.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.<sup>f</sup> Yet, inasmuch as he was given by the Father for them;<sup>g</sup> and his obedience and satisfaction accepted in their stead;<sup>h</sup> and, both, freely, not for any thing in them, their justification is only of free grace;<sup>i</sup> that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.<sup>k</sup>

IV. God did, from all eternity, decree to justify all the elect;<sup>l</sup>

— Seest thou how faith wrought with his works, and by works was faith made perfect? — For as the body without the spirit is dead, so faith without works is dead also. Gal. v. 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

III. <sup>f</sup> Rom. v. 8, 9, 18. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. — Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 1 Tim. ii. 5, 6. For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Heb. x. 10, 14. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. — For by one offering he hath perfected for ever them that are sanctified. See Isa. liii.

<sup>g</sup> Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

<sup>h</sup> 2 Cor. v. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Matt. iii. 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. v. 2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>i</sup> Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

<sup>k</sup> Rom. iii. 26. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Eph. ii. 7. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

IV. <sup>l</sup> Gal. iii. 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. 1 Pet. i. 2, 19, 20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. — But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. See Rom. viii. 30.

and Christ did, in the fullness of time, die for their sins, and rise again for their justification: <sup>m</sup> nevertheless they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.<sup>n</sup>

V. God doth continue to forgive the sins of those that are justified: <sup>o</sup> and although they can never fall from the state of justification,<sup>p</sup> yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>q</sup>

<sup>m</sup> Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 1 Tim. ii. 6. Who gave himself a ransom for all, to be testified in due time. Rom. iv. 25. Who was delivered for our offences, and was raised again for our justification. 1 Pet. i. 21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

<sup>n</sup> Col. i. 21, 22. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight. Tit. iii. 4-7. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

V. <sup>o</sup> Matt. vi. 12. And forgive us our debts, as we forgive our debtors. 1 John i. 7, 9. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. — If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John ii. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for *the sins* of the whole world.

<sup>p</sup> Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. John x. 28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. Heb. x. 14. For by one offering he hath perfected for ever them that are sanctified. See proofs under Chapter xvii.

<sup>q</sup> Psa. lxxxix. 31-33. If they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Psa. xxxii. 5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD: and thou forgavest the iniquity of my sin. Matt. xxvi. 75. And Peter remembered the word of Jesus. . . . And he went out, and wept bitterly. See Psa. li. and 1 Cor. xi. 30, 32.



VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.<sup>r</sup>

## CHAPTER XII

### Of Adoption

I. ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: <sup>a</sup> by which they are taken into the number, and enjoy the liberties and privileges of the children of God; <sup>b</sup> have his name put upon them; <sup>c</sup> receive the Spirit of adoption; <sup>d</sup> have access to the throne of grace

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VI. <sup>r</sup> Gal. iii. 9, 13, 14. So then they which be of faith are blessed with faithful Abraham. — Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 22–24. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

I. <sup>a</sup> Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. iv. 4, 5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

<sup>b</sup> Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. John i. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

<sup>c</sup> Jer. xiv. 9. Yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not. 2 Cor. vi. 18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, Rev. iii. 12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

<sup>d</sup> Rom. viii. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father.

with boldness; <sup>e</sup> are enabled to cry Abba, Father; <sup>f</sup> are pitied, <sup>g</sup> protected, <sup>h</sup> provided for, <sup>i</sup> and chastened by him as by a father; <sup>k</sup> yet never cast off, <sup>l</sup> but sealed to the day of redemption, <sup>m</sup> and inherit the promises, <sup>n</sup> as heirs of everlasting salvation. <sup>o</sup>

## CHAPTER XIII

### Of Sanctification

I. THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrec-

<sup>e</sup> Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. iv. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

<sup>f</sup> Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

<sup>g</sup> Psa. ciii. 13. Like as a father pitieth *his* children, so the LORD pitieth them that fear him.

<sup>h</sup> Prov. xiv. 26. In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

<sup>i</sup> Matt. vi. 30, 32. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? — For your heavenly Father knoweth that ye have need of all these things. 1 Pet. v. 7. Casting all your care upon him; for he careth for you.

<sup>k</sup> Heb. xii. 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

<sup>l</sup> Lam. iii. 31, 32. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.

<sup>m</sup> Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

<sup>n</sup> Heb. vi. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

<sup>o</sup> 1 Pet. i. 3, 4. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

tion,<sup>a</sup> by his Word and Spirit dwelling in them: <sup>b</sup> the dominion of the whole body of sin is destroyed,<sup>c</sup> and the several lusts thereof are more and more weakened and mortified: <sup>d</sup> and they more and more quickened and strengthened, in all saving graces,<sup>e</sup> to the practice of true holiness, without which no man shall see the Lord.<sup>f</sup>

II. This sanctification is throughout in the whole man,<sup>g</sup> yet im-

I. <sup>a</sup> 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Acts xx. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5. 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>b</sup> John xvii. 17, 19. Sanctify them through thy truth: thy word is truth. — And for their sakes I sanctify myself, that they also might be sanctified through the truth. Eph. v. 26. That he might sanctify and cleanse it with the washing of water by the word. 2 Thess. ii. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

<sup>c</sup> Rom. vi. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. — For sin shall not have dominion over you: for ye are not under the law, but under grace.

<sup>d</sup> Gal. v. 24. And they that are Christ's have crucified the flesh with the affections and lusts. Rom. viii. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

<sup>e</sup> Col. i. 10, 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Eph. iii. 16–19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

<sup>f</sup> 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit. Col. i. 28. When we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus. Col. iv. 12. Always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Heb. xii. 14. Follow peace with all *men*, and holiness, without which no man shall see the Lord.

II. <sup>g</sup> 1 Thess. v. 23. And the very God of peace sanctify you wholly; and I

perfect in this life: there abideth still some remnants of corruption in every part,<sup>h</sup> whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.<sup>i</sup>

III. In which war, although the remaining corruption for a time may much prevail,<sup>k</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: <sup>l</sup> and so the saints grow in grace,<sup>m</sup> perfecting holiness in the fear of God.<sup>n</sup>

## CHAPTER XIV

### Of Saving Faith

I. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,<sup>a</sup> is the work of the Spirit of Christ in their *pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

<sup>h</sup> 1 John i. 10. If we say that we have not sinned, we make him a liar, and his word is not in us. Phil. iii. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

<sup>i</sup> Gal. v. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 1 Pet. ii. 11. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

III. <sup>k</sup> Rom. vii. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>l</sup> Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 John v. 4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

<sup>m</sup> 2 Pet. iii. 18. But grow in grace and *in* the knowledge of our Lord and Saviour Jesus Christ. 2 Cor. iii. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

<sup>n</sup> 2 Cor. vii. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I. <sup>a</sup> Heb. x. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.



hearts; <sup>b</sup> and is ordinarily wrought by the ministry of the Word: <sup>c</sup> by which also, and by the administration of the Sacraments, and prayer, it is increased and strengthened.<sup>d</sup>

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein: <sup>e</sup> and acteth differently, upon that which each particular

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<sup>b</sup> 2 Cor. iv. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. Eph. i. 17–20. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. Eph. ii. 8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God. See proofs under Chapter xi.

<sup>c</sup> Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. Rom. x. 14, 17. How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? — So then faith *cometh* by hearing, and hearing by the word of God. 1 Cor. i. 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

<sup>d</sup> 1 Pet. ii. 2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. Rom. i. 16, 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Luke xxii. 19. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. John vi. 54–56. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Luke xvii. 5. And the apostles said unto the Lord, Increase our faith. Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. See Acts xx. 32.

II. <sup>e</sup> John iv. 42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world. 1 Thess. ii. 13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye

passage thereof containeth; yielding obedience to the commands,<sup>f</sup> trembling at the threatenings,<sup>g</sup> and embracing the promises of God for this life, and that which is to come.<sup>h</sup> But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>i</sup>

III. This faith is different in degrees, weak or strong;<sup>k</sup> may be often and many ways assailed and weakened, but gets the victory;<sup>l</sup>

heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 John v. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. Acts xxiv. 14. Believing all things which are written in the law and in the prophets.

<sup>f</sup> Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Rom. xvi. 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

<sup>g</sup> Isa. lxvi. 2. To this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

<sup>h</sup> Heb. xi. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. 1 Tim. iv. 8. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

<sup>i</sup> John i. 12. But as many as received him, to them gave he power to become the sons of God, *even to them that* believe on his name. Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Gal. ii. 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Acts xv. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, *even as they*.

<sup>k</sup> Rom. iv. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Matt. vi. 30. *Shall he* not much more *clothe* you, O ye of little faith? Matt. viii. 10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, *no, not in Israel*.

<sup>l</sup> Eph. vi. 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John v. 4, 5. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the

growing up in many to the attainment of a full assurance through Christ,<sup>m</sup> who is both the author and finisher of our faith.<sup>n</sup>

## CHAPTER XV

### Of Repentance Unto Life

I. REPENTANCE unto life is an evangelical grace,<sup>a</sup> the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.<sup>b</sup>

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,<sup>c</sup> purposing

world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

<sup>m</sup> Heb. vi. 11, 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. x. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. See proofs under Chapter xviii.

<sup>n</sup> Heb. xii. 2. Looking unto Jesus the author and finisher of *our* faith.

I. <sup>a</sup> Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. See Zech. xii. 10.

<sup>b</sup> Luke xxiv. 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark i. 15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. <sup>c</sup> Ezek. xviii. 30, 31. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xxxvi. 31. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Psal. li. 4. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Jer. xxxi. 18, 19. I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unac-

and endeavoring to walk with him in all the ways of his commandments.<sup>d</sup>

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,<sup>e</sup> which is the act of God's free grace in Christ;<sup>f</sup> yet is it of such necessity to all sinners, that none may expect pardon without it.<sup>g</sup>

IV. As there is no sin so small but it deserves damnation;<sup>h</sup> so

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customed to the yoke: turn thou me, and I shall be turned; for thou *art* the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 2 Cor. vii. 11. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. See Joel ii. 12, 13; Amos v. 15; Psal. cxix. 128.

<sup>d</sup> Psal. cxix. 6, 59, 106. Then shall I not be ashamed, when I have respect unto all thy commandments. — I thought on my ways, and turned my feet unto thy testimonies. — I have sworn, and I will perform *it*, that I will keep thy righteous judgments. Matt. xxi. 28, 29. But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. Luke i. 6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

III. <sup>e</sup> Ezek. xxxvi. 31, 32. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. xvi. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

<sup>f</sup> Hos. xiv. 2, 4. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously; so will we render the calves of our lips. — I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. iii. 24. Being justified freely by his grace through the redemption that is in Christ Jesus. Eph. i. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

<sup>g</sup> Luke xiii. 3, 5. I tell you. Nay: but, except ye repent, ye shall all likewise perish. Acts xvii. 30, 31. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

IV. <sup>h</sup> Rom. vi. 23. For the wages of sin *is* death. Matt. xii. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.



there is no sin so great, that it can bring damnation upon those who truly repent.<sup>4</sup>

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.<sup>k</sup>

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof; <sup>l</sup> upon which, and the forsaking of them, he shall find mercy: <sup>m</sup> so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; <sup>n</sup> who are thereupon to be reconciled to him, and in love to receive him.<sup>o</sup>

<sup>4</sup> Isa. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Isa. i. 18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

V. <sup>k</sup> Psa. xix. 13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Luke xix. 8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 1 Tim. i. 13, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. — *This is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

VI. <sup>l</sup> Psa. xxxii. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. See Psa. li.

<sup>m</sup> Prov. xxviii. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. 1 John i. 9. If we confess our sins, he is faithful and just to forgive us *our* sins.

<sup>n</sup> James v. 16. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke xvii. 3, 4. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. vii. 19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me. See Psa. li.

<sup>o</sup> 2 Cor. ii. 8. Wherefore I beseech you that ye would confirm *your* love toward him. See Gal. vi. 1, 2.

## CHAPTER XVI

## Of Good Works

I. Good works are only such as God hath commanded in his holy Word,<sup>a</sup> and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.<sup>b</sup>

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: <sup>c</sup> and

I. <sup>a</sup> Micah vi. 8. He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. xii. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. Heb. xiii. 21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

<sup>b</sup> Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men. Isa. xxix. 13. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1 Pet. i. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers. John xvi. 2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think *that* he doeth God service. Rom. x. 2. For I bear them record that they have a zeal of God, but not according to knowledge. 1 Sam. xv. 22. And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. Deut. x. 12, 13. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Col. ii. 16, 17, 20–23. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ. — Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

II. <sup>c</sup> James ii. 18, 22. Yea, a man may say, Thou hast faith, and I have

by them believers manifest their thankfulness,<sup>d</sup> strengthen their assurance,<sup>e</sup> edify their brethren,<sup>f</sup> adorn the profession of the gospel,<sup>g</sup> stop the mouths of the adversaries,<sup>h</sup> and glorify God,<sup>i</sup> whose work-

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works: shew me thy faith without thy works, and I will shew thee my faith by my works. — Seest thou how faith wrought with his works, and by works was faith made perfect?

<sup>d</sup> Psa. cxvi. 12, 13. What shall I render unto the LORD *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. 1 Pet. ii. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

<sup>e</sup> 1 John ii. 3, 5. And hereby we do know that we know him, if we keep his commandments. — But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. i. 5–10. And beside this, giving all diligence. add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall neither be barren nor unfruitful* in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

<sup>f</sup> 2 Cor. ix. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Tim. iv. 12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

<sup>g</sup> Tit. ii. 5, 9–12. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. — *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. 1 Tim. vi. 1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

<sup>h</sup> 1 Pet. ii. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

<sup>i</sup> 1 Pet. ii. 12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by *your* good works, which they shall behold, glorify God in the day of visitation. Phil. i. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John xv. 8. Herein is my Father glorified, that ye bear much fruit.

manship they are, created in Christ Jesus thereunto; <sup>k</sup> that, having their fruit unto holiness, they may have the end, eternal life.<sup>l</sup>

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.<sup>m</sup> And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure: <sup>n</sup> yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.<sup>o</sup>

IV. They who, in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much which in duty they are bound to do.<sup>p</sup>

<sup>k</sup> Eph. ii. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

<sup>l</sup> Rom. vi. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. <sup>m</sup> John xv. 4-6. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? See Ezek. xxxvi. 26, 27.

<sup>n</sup> Phil. ii. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Phil. iv. 13. I can do all things through Christ which strengtheneth me. 2 Cor. iii. 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. Eph. iii. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

<sup>o</sup> Phil. ii. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. vi. 11, 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. Isa. lxiv. 7. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. See 2 Pet. i. 3, 5, 10, 11; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude 20, 21.

IV. <sup>p</sup> Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done *that* which was our duty to do. Gal. v. 17. For the flesh lusteth against the



V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; <sup>q</sup> but, when we have done all we can, we have done but our duty, and are unprofitable servants; <sup>r</sup> and because, as they are good, they proceed from his Spirit; <sup>s</sup> and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. <sup>t</sup>

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, <sup>u</sup> not as though they were in this life wholly unblamable and unreprovable in God's sight; <sup>v</sup> but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. <sup>w</sup>

Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

V. <sup>q</sup> Rom. iii. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Rom. iv. 2, 4, 6. For if Abraham were justified by works, he hath *whereof* to glory; but not before God. — Now to him that worketh is the reward not reckoned of grace, but of debt. — Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Eph. ii. 8, 9. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. See Tit. iii. 5–7; Rom. viii. 18, 22–24.

<sup>r</sup> Luke xvii. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>s</sup> Gal. v. 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

<sup>t</sup> Isa. lxiv. 6. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Psa. cxliii. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. Psa. cxxx. 3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? See Gal. v. 17, and Rom. vii. 15, 18.

VI. <sup>u</sup> Eph. i. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

<sup>v</sup> Psa. cxliii. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

<sup>w</sup> 2 Cor. viii. 12. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not. Heb. vi. 10. For God

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God;<sup>v</sup> yet, because they proceed not from a heart purified by faith;<sup>z</sup> nor are done in a right manner, according to His Word;<sup>a</sup> nor to a right end, the glory of God;<sup>b</sup> they come short of what God requires, and do not make any man meet to receive the grace of God.<sup>o</sup>

*is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Matt. xxv. 21, 23. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. See Heb. xiii. 20, 21.

VII. <sup>v</sup> 2 Kings x. 30, 31. And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. See 1 Kings xxi. 29. Phil. i. 15, 16, 18. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. — What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice.

<sup>e</sup> Heb. xi. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. — But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. See Gen. iv. 3–5.

<sup>a</sup> Mark x. 20, 21. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 1 Cor. xiii. 3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. i. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

<sup>b</sup> Matt. vi. 2, 5, 16. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. — And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. — Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

<sup>c</sup> Hag. ii. 14. So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

## CHAPTER XVII

## Of Perseverance of the Saints

I. THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.<sup>a</sup>

II. This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; <sup>b</sup> upon the efficacy of the merit and intercession of Jesus Christ; <sup>c</sup> the abid-

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Amos v. 21, 22. I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Mark vii. 6, 7. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. See Hos. i. 4.

I. <sup>a</sup> Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ. John x. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. 1 Pet. i. 5, 9. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. — Receiving the end of your faith, *even* the salvation of *your* souls. See 1 John iii. 9.

II. <sup>b</sup> 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Jer. xxxi. 3. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

<sup>c</sup> John xvii. 11, 24. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. — Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Luke xxii. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Rom. viii. 33, 34, 38, 39. Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for

ing of the Spirit and of the seed of God within them;<sup>d</sup> and the nature of the covenant of grace:<sup>e</sup> from all which ariseth also the certainty and infallibility thereof.<sup>f</sup>

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;<sup>g</sup> and for a time continue therein:<sup>h</sup> whereby they incur God's displeasure,<sup>i</sup> and grieve his Holy Spirit;<sup>k</sup> come to be deprived of

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us. — For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

<sup>d</sup> John xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 1 John ii. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

<sup>e</sup> Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. See Heb. viii. 10–12.

<sup>f</sup> 2 Thess. iii. 3. But the Lord is faithful, who shall establish you, and keep you from evil. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. John x. 28. They shall never perish. See 1 Thess. v. 23, 24.

III. <sup>g</sup> Psa. li. 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. Matt. xxvi. 70, 72, 74. But he denied before *them* all, saying, I know not what thou sayest. — And again he denied with an oath, I do not know the man. — Then began he to curse and to swear, *saying*, I know not the man.

<sup>h</sup> 2 Sam. xii. 9, 13. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. — And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

<sup>i</sup> Isa. lxiv. 7, 9. For thou hast hid thy face from us, and hast consumed us, because of our iniquities. — Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. 2 Sam. xi. 27. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

<sup>k</sup> Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed *unto* the day of redemption.



some measure of their graces and comforts; <sup>l</sup> have their hearts hardened,<sup>m</sup> and their consciences wounded; <sup>n</sup> hurt and scandalize others,<sup>o</sup> and bring temporal judgments upon themselves.<sup>p</sup>

## CHAPTER XVIII

### Of the Assurance of Grace and Salvation

I. ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; <sup>a</sup> which hope of theirs shall perish: <sup>b</sup> yet such as truly believe in the Lord Jesus, and

<sup>l</sup> Psa. li. 8, 10, 12. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. — Create in me a clean heart, O God; and renew a right spirit within me. — Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. Rev. ii. 4. Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

<sup>m</sup> Isa. lxiii. 17. O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Mark vi. 52. For they considered not *the miracle* of the loaves: for their heart was hardened.

<sup>n</sup> Psa. xxxii. 3, 4. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Psa. li. 8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

<sup>o</sup> 2 Sam. xii. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

<sup>p</sup> Psa. lxxxix. 31, 32. If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. xi. 32. But when we are judged, we are chastened of the Lord, *that* we should not be condemned with the world.

I. <sup>a</sup> Deut. xxix. 19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. Micah iii. 11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us. John viii. 41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

<sup>b</sup> Matt. vii. 22, 23. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never *knew* you: depart from me, ye *that work iniquity*.

love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,<sup>c</sup> and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.<sup>d</sup>

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; <sup>e</sup> but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,<sup>f</sup> the inward evidence of those graces unto which these promises are made,<sup>g</sup> the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: <sup>h</sup> which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.<sup>i</sup>

<sup>c</sup> 1 John ii. 3. And hereby we do know that we know him, if we keep his commandments. 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See 1 John iii. 14, 18, 19, 21, 24.

<sup>d</sup> Rom. v. 2, 5. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. — And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 2 Tim. iv. 7, 8. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

II. <sup>e</sup> Heb. vi. 11, 19. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. — Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

<sup>f</sup> Heb. vi. 17, 18. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

<sup>g</sup> 2 Pet. i. 4, 5, 10, 11. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue knowledge. — Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John iii. 14. We know that we have passed from death unto life, because we love the brethren. See 1 John i. 3; 2 Cor. i. 12.

<sup>h</sup> Rom. viii. 15, 16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

<sup>i</sup> Eph. i. 13, 14. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: <sup>k</sup> yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.<sup>l</sup> And therefore it is the duty of every one to give all diligence to make his calling and election sure; <sup>m</sup> that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: <sup>n</sup> so far is it from inclining men to looseness.<sup>o</sup>

sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. i. 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. <sup>k</sup> 1 John v. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psa. lxxxviii; lxxvii. 1-12.

<sup>l</sup> 1 Cor. ii. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. vi. 11, 12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. See Eph. iii. 17-19.

<sup>m</sup> 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

<sup>n</sup> Rom. v. 1, 2, 5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. — And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. xiv. 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psa. cxix. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. See Psa. iv. 6, 7; Eph. i. 3, 4.

<sup>o</sup> Rom. vi. 1, 2. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Tit. ii. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. — Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. vii. 1. Having

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted: as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light:<sup>p</sup> yet are they never utterly destitute of that seed of God, and life of faith; that love of Christ and the brethren; that sincerity of heart and conscience of duty; out of which, by the operation of the Spirit, this assurance may in due time be revived,<sup>q</sup> and by the which, in the meantime, they are supported from utter despair.<sup>r</sup>

therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Rom. viii. 1, 12. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. — Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 1 John iii. 2, 3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John i. 6, 7. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. <sup>p</sup> Psa. li. 8, 12, 14. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. — Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. — Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. Eph. iv. 30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. See Psa. lxxvii. 1–10. Psa. xxxi. 22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.

<sup>q</sup> 1 John iii. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Luke xxii. 32. But I have prayed for thee, that thy faith fail not. See Psa. lxxiii. 15.

<sup>r</sup> Micah vii. 7–9. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Jer. xxxii. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. See Isa. liv. 7–10; 2 Cor. iv. 8–10. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the



## CHAPTER XIX

## Of the Law of God

I. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.<sup>a</sup>

II. This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; <sup>b</sup> the first four com-

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dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

I. <sup>a</sup> Gen. i. 26. And God said, Let us make man in our image, after our likeness. Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness. Rom. ii. 14, 15. (. . . For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.) Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. v. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. See Gal. iii. 10, 12.

II. <sup>b</sup> James i. 25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James ii. 8, 10. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. — For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law. Deut. v. 32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut. x. 4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. See Ex. xxxiv. 1; Rom. viii. 8, 9.

mandments containing our duty towards God, and the other six our duty to man.<sup>c</sup>

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a Church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;<sup>d</sup> and partly holding forth divers instructions of moral duties.<sup>e</sup> All which ceremonial laws are now abrogated under the New Testament.<sup>f</sup>

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.<sup>g</sup>

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<sup>c</sup> Matt. xxii. 37-40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. See Ex. xx. 3-18.

III. <sup>d</sup> Heb. x. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. Gal. iv. 1-3. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. Col. ii. 17. Which are a shadow of things to come; but the body *is* of Christ. See Heb. ix.

<sup>e</sup> Ex. xii. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. 1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2 Cor. vi. 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and <sup>†</sup> will receive you.

<sup>f</sup> Col. ii. 14, 16, 17. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross. — Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body *is* of Christ. Eph. ii. 15, 16. Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

IV. <sup>g</sup> See Ex. xxi.; xxii. 1-29. Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. See 1 Cor. ix. 8-10.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; <sup>h</sup> and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. <sup>i</sup> Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation. <sup>k</sup>

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; <sup>l</sup> yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; <sup>m</sup> discovering also the sinful pollutions of their nature, hearts, and lives; <sup>n</sup> so as, examining themselves thereby, they

V. <sup>h</sup> 1 John ii. 3, 4, 7. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. — Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. vi. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

<sup>i</sup> James ii. 8, 10, 11. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. — For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Rom. iii. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

<sup>k</sup> Matt. v. 18, 19. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. Rom. iii. 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

VI. <sup>l</sup> Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. See Gal. iv. 4, 5; Acts xiii. 39.

<sup>m</sup> Rom. vii. 12, 22, 25. Wherefore the law *is* holy, and the commandment holy, and just, and good. — For I delight in the law of God after the inward man. — I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Ps. cxix. 5. O that my ways were directed to keep thy statutes! 1 Cor. vii. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. See Gal. v. 14, 18–23.

<sup>n</sup> Rom. vii. 7. What shall we say then? *Is* the law sin? God forbid. Nay, I

may come to further conviction of, humiliation for, and hatred against sin; <sup>o</sup> together with a clearer sight of the need they have of Christ, and the perfection of his obedience.<sup>p</sup> It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; <sup>q</sup> and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.<sup>r</sup> The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof,<sup>s</sup> although not as due to them by the law as a covenant

had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. iii. 20. For by the law *is* the knowledge of sin.

<sup>o</sup> James i. 23, 25. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. — But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Rom. vii. 9, 14, 24. For I was alive without the law once: but when the commandment came, sin revived, and I died. — For we know that the law is spiritual: but I am carnal, sold under sin. — O wretched man that I am! who shall deliver me from the body of this death?

<sup>p</sup> Gal. iii. 24. Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. Rom. viii. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. vii. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

<sup>q</sup> James ii. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Psa. cxix. 128. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; and I hate every false way.

<sup>r</sup> Ezra ix. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? Psa. lxxxix. 30–34. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.

<sup>s</sup> Psa. xxxvii. 11. But the meek shall inherit the earth; and shall delight



of works: <sup>t</sup> so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.<sup>u</sup>

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; <sup>w</sup> the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.<sup>x</sup>

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themselves in the abundance of peace. *Psa. xix. 11.* Moreover by them is thy servant warned: *and in keeping of them there is great reward.* See *Lev. xxvi. 1-14; 2 Cor. vi. 16; Eph. vi. 2; Matt. v. 5.*

<sup>t</sup> *Gal. ii. 16.* Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Luke xvii. 10.* So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

<sup>u</sup> *Rom. vi. 12, 14.* Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. — For sin shall not have dominion over you: for ye are not under the law, but under grace. *Heb. xii. 28, 29.* Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God *is* a consuming fire. *1 Pet. iii. 8-12.* Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. *Psa. xxxiv. 12-16.* What man *is he that* desireth life, *and loveth many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry. The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

VII. <sup>w</sup> *Gal. iii. 21.* *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. See *Tit. ii. 11-14.*

<sup>x</sup> *Ezek. xxxvi. 27.* And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.* *Heb. viii. 10.* For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. See *Jer. xxxi. 33.*

## CHAPTER XX

## Of Christian Liberty, and Liberty of Conscience

I. THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law,<sup>a</sup> and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,<sup>b</sup> from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;<sup>c</sup> as also in their free access to God,<sup>d</sup> and their yielding obedience unto him, not out

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I. <sup>a</sup> Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Thess. i. 10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come. Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. Rom. viii. 1. *There is* therefore now no condemnation to them which are in Christ Jesus.

<sup>b</sup> Gal. i. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Acts xxvi. 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. vi. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 John i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

<sup>c</sup> Psa. cxix. 71. *It is* good for me that I have been afflicted; that I might learn thy statutes. Rom. viii. 28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. 1 Cor. xv. 54-57. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. See Rom. viii. 1.

<sup>d</sup> Rom. v. 1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Eph. ii. 18. For through him we both have access by one Spirit unto the Father. Eph. iii. 12. In whom we have boldness and access with confidence by the faith of him. Heb. x. 19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

of slavish fear, but a child-like love, and a willing mind.<sup>e</sup> All which were common also to believers under the law: <sup>f</sup> but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; <sup>g</sup> and in greater boldness of access to the throne of grace,<sup>h</sup> and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>i</sup>

II. God alone is lord of the conscience,<sup>k</sup> and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or wor-

<sup>e</sup> Rom. viii. 14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 1 John iv. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

<sup>f</sup> Gal. iii. 9, 14. So then they which be of faith are blessed with faithful Abraham. — That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

<sup>g</sup> Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

<sup>h</sup> Heb. iv. 14, 16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. — Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. x. 19–22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

<sup>i</sup> John vii. 38, 39. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) Rom. v. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. See 2 Cor. iii. 13, 17, 18.

II. <sup>k</sup> Rom. xiv. 4, 10. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. — But why dost thou judge thy brother? or why dost thou set at nought thy brother, for we shall all stand before the judgment seat of Christ. James iv. 12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

ship.<sup>1</sup> So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; <sup>m</sup> and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.<sup>n</sup>

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.<sup>o</sup>

<sup>1</sup> Acts iv. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. Matt. xxviii. 8-10. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. See 1 Cor. vii. 23; 2 Cor. i. 24; Matt. xv. 9.

<sup>m</sup> Col. ii. 20, 22, 23. Wherefore if ye be dead with Christ from the rudiments of the wor<sup>d</sup>, why, as though living in the world, are ye subject to ordinances, — (. . . Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. Gal. i. 10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. ii. 4, 5. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. Gal. iv. 9, 10. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

<sup>n</sup> Rom. xiv. 23. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin. Isa. viii. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. John iv. 22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Jer. viii. 9. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? 1 Pet. iii. 15. But sanctify the LORD God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

III. <sup>o</sup> Luke i. 74, 75. That he would grant unto us, that we being delivered



IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.<sup>p</sup> And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature; or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness: or such erroneous opinions or practices, as either, in their own nature, or, in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church: they may lawfully be called to account, and proceeded against by the censures of the Church.<sup>q</sup>

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out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. Rom. vi. 15. What then? shall we sin, because we are not under the law, but under grace? God forbid. Gal. v. 13. For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. ii. 16. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. 2 Pet. iii. 15. And account *that* the long-suffering of our LORD *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. See 2 Pet. ii. 19; John viii. 34.

IV. <sup>p</sup> 1 Pet. ii. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. — As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for *that is* unprofitable for you. See Rom. xiii. 1–8.

<sup>q</sup> Matt. xviii. 15–17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. 2 Thess. iii. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Tit. iii. 10. A man that is a heretick after the first and second admonition reject. 1 Cor. v. 11–13. But now I have written unto you *not* to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one *no* not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from

## CHAPTER XXI

## Of Religious Worship and the Sabbath Day

I. THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might.<sup>a</sup> But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.<sup>b</sup>

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among yourselves that wicked person. Rom. xvi. 17. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 2 Thess. iii. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

I. <sup>a</sup> Rom. i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Psal. cxix. 68. Thou *art* good, and doest good; teach me thy statutes. Jer. x. 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. Psal. xxxi. 23. O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. See Psal. xviii. 3; Rom. x. 12; Psal. lxii. 8; Josh. xxiv. 14; Mark xii. 33.

<sup>b</sup> Deut. xii. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men. Matt. iv. 9, 10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. Ex. xx. 4-6. Thou shalt not make unto thee any graven im-

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone: <sup>c</sup> not to angels, saints, or any other creature: <sup>d</sup> and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.<sup>e</sup>

III. Prayer, with thanksgiving, being one special part of religious worship,<sup>f</sup> is by God required of all men;<sup>g</sup> and, that it may be accepted, it is to be made in the name of the Son,<sup>h</sup> by the help

age, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

II. <sup>c</sup> John v. 23. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. See Matt. iv. 10; Rev. v. 11-14.

<sup>d</sup> Col. ii. 18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels. Rev. xix. 10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God. Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>e</sup> John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. ii. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. Eph. ii. 18. For through him we both have access by one Spirit unto the Father. Col. iii. 17. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

III. <sup>f</sup> Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 1 Tim. ii. 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men. Col. iv. 2. Continue in prayer, and watch in the same with thanksgiving.

<sup>g</sup> Psa. lxxv. 2. O thou that hearest prayer, unto thee shall all flesh come. Psa. lxxvii. 3. Let the people praise thee, O God; let all the people praise thee. 1 Thess. v. 17, 18. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

<sup>h</sup> John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do *it*. 1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

of his Spirit,<sup>i</sup> according to his will,<sup>k</sup> with understanding, reverence, humility, fervency, faith, love, and perseverance;<sup>l</sup> and, if vocal, in a known tongue.<sup>m</sup>

IV. Prayer is to be made for things lawful,<sup>n</sup> and for all sorts of men living, or that shall live hereafter;<sup>o</sup> but not for the dead,<sup>p</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>q</sup>

<sup>i</sup> Rom. viii. 26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

<sup>k</sup> 1 John v. 14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

<sup>l</sup> Psal. xlviii. 7. For God is the King of all the earth: sing ye praises with understanding. Heb. xii. 28. Let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. xviii. 27. I have taken upon me to speak unto the Lord, which *am* but dust and ashes. James v. 16. The effectual fervent prayer of a righteous man availeth much. Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. See James i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15.

<sup>m</sup> 1 Cor. xiv. 14. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

IV. <sup>n</sup> Matt. xxvi. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

<sup>o</sup> 1 Tim. ii. 1, 2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. John xvii. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. 2 Sam. vii. 29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, has spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.

<sup>p</sup> 2 Sam. xii. 21-23. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke xvi. 25, 26. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

<sup>q</sup> 1 John v. 16. If any man see his brother sin a sin *which is* not unto death,



V. The reading of the Scriptures with godly fear; <sup>r</sup> the sound preaching,<sup>s</sup> and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence; <sup>t</sup> singing of psalms with grace in the heart; <sup>u</sup> as, also, the due administration and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary religious worship of God: <sup>w</sup> besides religious oaths,<sup>x</sup> and vows,<sup>y</sup> solemn fastings,<sup>z</sup> and thanksgivings upon

he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

V. <sup>r</sup> Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Rev. i. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

<sup>s</sup> 2 Tim. iv. 2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

<sup>t</sup> James i. 22. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts x. 33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Heb. iv. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. See Matt. xiii. 19; Isa. lxvi. 2.

<sup>u</sup> Col. iii. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Eph. v. 19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. James v. 13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Acts xvi. 25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

<sup>w</sup> Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See 1 Cor. xi. 23-29.

<sup>x</sup> Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Neh. x. 29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes.

<sup>y</sup> Eccl. v. 4, 5. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldst not vow, than that thou shouldst vow and not pay.

<sup>z</sup> Joel ii. 12. Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. Matt. ix. 15. Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. See Matt. vi. 17, 18.

special occasions; <sup>a</sup> which are, in their several times and seasons, to be used in an holy and religious manner.<sup>b</sup>

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed: <sup>c</sup> but God is to be worshiped every where <sup>d</sup> in spirit and in truth; <sup>e</sup> as in private families <sup>f</sup> daily,<sup>g</sup> and in secret each one by himself; <sup>h</sup> so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.<sup>i</sup>

<sup>a</sup> See Psa. cvii.; Neh. xii. 31-43.

<sup>b</sup> Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

VI. <sup>c</sup> John iv. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

<sup>d</sup> Mal. i. 11. From the rising of the sun, even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts. 1 Tim. ii. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

<sup>e</sup> John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

<sup>f</sup> Jer. x. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Job. i. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2 Sam. vi. 18, 20. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. — Then David returned to bless his household. Deut. vi. 6, 7. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

<sup>g</sup> Matt. vi. 11. Give us this day our daily bread. See Dan. vi. 10.

<sup>h</sup> Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. See Neh. i. 4-11.

<sup>i</sup> Isa. lvi. 7. Mine house shall be called an house of prayer for all people. Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. Prov. viii. 34. Blessed *is* the man that heareth me, watching daily at

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: <sup>k</sup> which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, <sup>l</sup> which in Scripture is called the Lord's Day, <sup>m</sup> and is to be continued to the end of the world, as the Christian Sabbath. <sup>n</sup>

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; <sup>o</sup> but also are taken up the whole

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my gates, waiting at the posts of my doors. Acts ii. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

VII. <sup>k</sup> Ex. xx. 8-11. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. See Isa. lvi. 2, 4, 6.

<sup>l</sup> Gen. ii. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. xvi. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

<sup>m</sup> Rev. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

<sup>n</sup> Matt. v. 17, 18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. See Ex. xx. 8, 10.

VIII. <sup>o</sup> Ex. xvi. 23, 25, 26, 29, 30. And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. — And Moses said, Eat that to day; for to day *is* the sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which*

time in the public and private exercises of his worship, and in the duties of necessity and mercy.<sup>2</sup>

## CHAPTER XXII

### Of Lawful Oaths and Vows

I. A **LAWFUL** oath is a part of religious worship;<sup>a</sup> wherein, upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.<sup>b</sup>

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;<sup>c</sup> therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred.<sup>d</sup>

*is* the sabbath, in it there shall be none. — See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. xxxi. 15, 16. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. See Isa. lviii. 13; Neh. xiii. 15–22.

<sup>p</sup> Isa. lviii. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. See Matt. xii. 1–13.

I. <sup>a</sup> Deut. x. 20. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

<sup>b</sup> Ex. xx. 7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Lev. xix. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD. 2 Cor. i. 23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2 Chron. vi. 22, 23. If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

II. <sup>c</sup> Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

<sup>d</sup> Jer. v. 7. How shall I pardon thee for this? thy children have forsaken me,



Yet as, in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old; <sup>e</sup> so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.<sup>f</sup>

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.<sup>g</sup> Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.<sup>h</sup>

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.<sup>k</sup> It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt; <sup>l</sup> nor is it to be violated, although made to heretics or infidels.<sup>m</sup>

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and sworn by *them that are* no gods. Matt. v. 34, 37. But I say unto you, Swear not at all; neither by heaven; for it is God's throne. — But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. James v. 12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation. See Ex. xx. 7.

<sup>e</sup> Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Isa. lxv. 16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth. See 2 Cor. i. 23.

<sup>f</sup> 1 Kings viii. 31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house. Ezra x. 5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

III. <sup>g</sup> Jer. iv. 2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall thy glory. See Ex. xx. 7.

<sup>h</sup> Gen. xxiv. 2, 3, 9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. — And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

Neh. v. 12. Then I called the priests, and took an oath of them, that they should do according to this promise. See Ex. xxii. 7–11.

IV. <sup>k</sup> Ps. xxiv. 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. See Jer. iv. 2; Ex. xx. 7.

<sup>l</sup> Ps. xv. 4. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that sweareth to his own hurt, and changeth not.*

<sup>m</sup> Ezek. xvii. 16, 18. *As I live, saith the Lord God, surely in the place where*

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.<sup>n</sup>

VI. It is not to be made to any creature, but to God alone: <sup>o</sup> and, that it may be accepted, it is to be made voluntarily; out of faith and conscience of duty; in way of thankfulness for mercy received; or for obtaining of what we want: whereby we more strictly bind ourselves to necessary duties; or to other things, so far and so long as they may fitly conduce thereunto.<sup>p</sup>

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.<sup>q</sup> In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular

the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. — Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. See Josh. ix. 18, 19; 2 Sam. xxi. 1.

V. <sup>n</sup> Isa. xix. 21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*. Eccl. v. 4–6. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Psal. lxvi. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. See Psal. lxi. 8.

VI. <sup>o</sup> Psal. lxxvi. 11. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. See Jer. xliv. 25, 26.

<sup>p</sup> Deut. xxiii. 21, 23. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. — That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth. Psal. l. 14. Offer unto God thanksgiving; and pay thy vows unto the most High. See 1 Sam. i. 11; Psal. cxxxii. 2–5.

VII. <sup>q</sup> Acts xxiii. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Mark vi. 26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.<sup>r</sup>

## CHAPTER XXIII

### Of the Civil Magistrate

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers.<sup>a</sup>

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: <sup>b</sup> in the managing whereof, as they ought especially to maintain piety, justice, and peace, accord-

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<sup>r</sup> 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. — But if they cannot contain, let them marry: for it is better to marry than to burn. Eph. iv. 28. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. 1 Thess. iv. 11, 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. 1 Cor. vii. 23. Ye are bought with a price; be not ye the servants of men.

I. <sup>a</sup> Rom. xiii. 1–4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. 1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

II. <sup>b</sup> Prov. viii. 15, 16. By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth. See Rom. xiii. 1–4.

ing to the wholesome laws of each commonwealth; <sup>c</sup> so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.<sup>d</sup>

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments; <sup>e</sup> or the power of the keys of the kingdom of heaven; <sup>f</sup> or, in the least, interfere in matters of faith.<sup>g</sup> Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.<sup>h</sup> And, as Jesus Christ

<sup>c</sup> Psa. lxxxii. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid *them* out of the hand of the wicked. 2 Sam. xxiii. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. See 1 Pet. ii. 13; Psa. ci.

<sup>d</sup> Luke iii. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. Matt. viii. 9, 10. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant. Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Rom. xiii. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

III. <sup>e</sup> Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. 2 Chron. xxvi. 18. And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

<sup>f</sup> Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on the earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 1 Cor. iv. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

<sup>g</sup> John xviii. 36. Jesus answered, My kingdom is not of this world. Acts v. 29. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

<sup>h</sup> Isa. xlix. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers. See Rom. xiii. 1-6.



hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief.<sup>i</sup> It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.<sup>k</sup>

IV. It is the duty of people to pray for magistrates,<sup>l</sup> to honor their persons,<sup>m</sup> to pay them tribute and other dues,<sup>n</sup> to obey their lawful commands, and to be subject to their authority, for conscience' sake.<sup>o</sup> Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him: <sup>p</sup> from which ecclesiastical persons are not exempted; <sup>q</sup> much less hath the Pope any power or

<sup>i</sup> *Psa. cv. 15.* Touch not mine anointed, and do my prophets no harm. See *Acts xviii. 14-16.*

<sup>k</sup> *2 Sam. xxiii. 3.* The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. See *Rom. xiii. 4.*

<sup>l</sup> *1 Tim. ii. 1-3.* I exhort therefore that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; for kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour.

<sup>m</sup> *1 Pet. ii. 17.* Fear God. Honour the king.

<sup>n</sup> *Matt. xxii. 21.* Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. *Rom. xiii. 6, 7.* For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

<sup>o</sup> *Rom. xiii. 5.* Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake. *Tit. iii. 1.* Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

<sup>p</sup> *1 Pet. ii. 13, 14, 16.* Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. — As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

<sup>q</sup> *Rom. xiii. 1.* Let every soul be subject unto the higher powers. *Acts xxv. 10, 11.* Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.<sup>r</sup>

## CHAPTER XXIV

### Of Marriage and Divorce

I. MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.<sup>a</sup>

II. Marriage was ordained for the mutual help of husband and wife; <sup>b</sup> for the increase of mankind with a legitimate issue, and of the Church with an holy seed; <sup>c</sup> and for preventing of uncleanness.<sup>d</sup>

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent; <sup>e</sup> yet it is the duty of Christians to

<sup>r</sup> 2 Tim. ii. 24. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient. 1 Pet. v. 3. Neither as being lords over *God's* heritage, but being ensamples to the flock.

I. <sup>a</sup> Gen. ii. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Matt. xix. 4-6. And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. See Rom. vii. 3.

II. <sup>b</sup> Gen. ii. 18. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.

<sup>c</sup> Gen. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Mal. ii. 15. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

<sup>d</sup> 1 Cor. vii. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. — But if they cannot contain, let them marry: for it is better to marry than to burn.

III. <sup>e</sup> Heb. xiii. 4. Marriage *is* honourable in all, and the bed undefiled: but

marry only in the Lord.<sup>f</sup> And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life or maintain damnable heresies.<sup>g</sup>

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;<sup>h</sup> nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.<sup>i</sup>

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.<sup>k</sup> In the case of adultery after marriage, it is

whoremongers and adulterers God will judge. 1 Tim. iv. 3. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. Gen. xxiv. 57, 58. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

<sup>f</sup> 1 Cor. vii. 39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

<sup>g</sup> 2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? See Deut. vii. 3, 4; 1 Kings xi. 4; Neh. xiii. 25-27.

IV. <sup>h</sup> See Lev. xviii. 1 Cor. v. 1. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

<sup>i</sup> Mark vi. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. xviii. 24-28. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations: *neither* any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:) that the land spew not you out also, when ye defile it, as it spewed out the nations that *were* before you.

V. <sup>k</sup> Matt. i. 18-20. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

lawful for the innocent party to sue out a divorce,<sup>l</sup> and after the divorce to marry another, as if the offending party were dead.<sup>m</sup>

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage: <sup>n</sup> wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case.<sup>o</sup>

## CHAPTER XXV

### Of the Church

I. THE catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be

<sup>l</sup> Matt. v. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

<sup>m</sup> Matt. xix. 9. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery. See Rom. vii. 2, 3.

VI. <sup>n</sup> Matt. xix. 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 1 Cor. vii. 15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace. Matt. xix. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

<sup>o</sup> Deut. xxiv. 1-4. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's *wife*. And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance. Ezra x. 3. Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of



gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all.<sup>a</sup>

II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion,<sup>b</sup> together with their children;<sup>c</sup> and is the kingdom of the Lord Jesus Christ,<sup>d</sup> the house and family of God,<sup>e</sup> out of which there is no ordinary possibility of salvation.<sup>f</sup>

my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

I. <sup>a</sup> Eph. i. 10, 22, 23. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him. — And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. Col. i. 18. And he is the head of the body, the church. See Eph. v. 23, 27, 32.

II. <sup>b</sup> 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's. 1 Cor. xii. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. Psal. ii. 8. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth *for* thy possession. See Rom. xv. 9–12.

<sup>c</sup> 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. Gen. xvii. 7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. Rom. xi. 16. For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. See Gal. iii. 7, 9, 14; Rom. iv.

<sup>d</sup> Matt. xiii. 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field. Col. i. 13. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. See Psal. lxxii.; Isa. ix. 7.

<sup>e</sup> Eph. ii. 19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Eph. iii. 15. Of whom the whole family in heaven and earth is named.

<sup>f</sup> Matt. x. 32, 33. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Acts ii. 47. And the Lord added to the church daily such as should be saved.

III. Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.<sup>g</sup>

IV. This catholic Church hath been sometimes more, sometimes less, visible.<sup>h</sup> And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.<sup>i</sup>

V. The purest churches under heaven are subject both to mixture and error: <sup>k</sup> and some have so degenerated, as to become no

III. <sup>g</sup> Eph. iv. 11–13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Isa. lix. 21. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

IV. <sup>h</sup> Rom. xi. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*. See Acts ix. 31.

<sup>i</sup> Acts ii. 41, 42. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. v. 6, 7. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. See Rev. ii. and iii.

V. <sup>k</sup> 1 Cor. i. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's. See 1 Cor. v.; 1 Cor. xiii. 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Matt. xiii. 24–30, 47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the

churches of Christ, but synagogues of Satan.<sup>l</sup> Nevertheless, there shall be always a Church on earth, to worship God according to his will.<sup>m</sup>

VI. The Lord Jesus Christ is the only head of the Church,<sup>n</sup> and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.<sup>o</sup>

## CHAPTER XXVI

### Of the Communion of Saints

I. ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, suffer-

tares also, etc. — Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. See Rev. ii. and iii.

<sup>l</sup> Rom. xi. 20–22. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. Rev. ii. 9. I know thy works, and tribulation, and poverty, (but thou art rich) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

<sup>m</sup> Matt. xvi. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. See Psa. lxxii; Matt. xxviii. 19, 20.

VI. <sup>n</sup> Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. Eph. i. 22. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church.

<sup>o</sup> Matt. xxiii. 8–10. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. 1 Pet. v. 2–4. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 2 Thess. ii. 3, 4. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

ings, death, resurrection, and glory: <sup>a</sup> and, being united to one another in love, they have communion in each other's gifts and graces; <sup>b</sup> and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.<sup>c</sup>

II. Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; <sup>d</sup> as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus.<sup>e</sup>

I. <sup>a</sup> 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. Eph. iii. 16, 17. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. John i. 16. And of his fulness have all we received, and grace for grace. Phil. iii. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. vi. 5, 6. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. viii. 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

<sup>b</sup> Eph. iv. 15, 16. But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

<sup>c</sup> 1 Thess. v. 11, 14. Wherefore comfort yourselves together, and edify one another, even as also ye do. — Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*. Gal. vi. 10. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. See 1 John iii. 16–18.

II. <sup>d</sup> Heb. x. 24, 25. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. Acts ii. 42, 46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. — And they, conunuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. See Isa. ii. 3; 1 Cor. xi. 20.

<sup>e</sup> 1 John iii. 17. But whoso hath this world's good, and seeth his brother have



III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.<sup>f</sup> Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath in his goods and possessions.<sup>g</sup>

## CHAPTER XXVII

### Of the Sacraments

I. SACRAMENTS are holy signs and seals of the covenant of grace,<sup>a</sup> immediately instituted by God,<sup>b</sup> to represent Christ and his benefits,

need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? Acts xi. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. See 2 Cor. viii.; ix.

III. <sup>f</sup> Col. i. 18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence. 1 Cor. viii. 6. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. See Psa. xlv. 7. 1 Tim. vi. 15, 16. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

<sup>g</sup> Acts v. 4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

I. <sup>a</sup> Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Gen. xvii. 7, 10. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. — This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

<sup>b</sup> Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread.

and to confirm our interest in him: <sup>c</sup> as also to put a visible difference between those that belong unto the Church, and the rest of the world; <sup>d</sup> and solemnly to engage them to the service of God in Christ, according to his Word.<sup>e</sup>

II. There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.<sup>f</sup>

III. The grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it,<sup>g</sup> but upon the work of the Spirit,<sup>h</sup> and the word

<sup>c</sup> 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. xi. 25, 26. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ.

<sup>d</sup> Ex. xii. 48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

<sup>e</sup> Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. x. 2, 16. And were all baptized unto Moses in the cloud and in the sea. — The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

II. <sup>f</sup> Gen. xvii. 10. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

III. <sup>g</sup> Rom. ii. 28, 29. For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. 1 Pet. iii. 21. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

<sup>h</sup> Matt. iii. 11. I indeed baptize you with water unto repentance. but he

of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.<sup>i</sup>

IV. There be only two Sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word, lawfully ordained.<sup>k</sup>

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.<sup>l</sup>

## CHAPTER XXVIII

### Of Baptism

I. BAPTISM is a Sacrament of the New Testament, ordained by Jesus Christ,<sup>a</sup> not only for the solemn admission of the party bap-

that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

<sup>i</sup> Luke xxii. 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. 1 Cor. xi. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

IV. <sup>k</sup> Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. xi. 20, 23. When ye come together therefore into one place, *this* is not to eat the Lord's supper. — For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread. 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. v. 4. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

V. <sup>l</sup> 1 Cor. x. 1-4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

I. <sup>a</sup> Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

tized into the visible Church,<sup>b</sup> but also to be unto him a sign and seal of the covenant of grace,<sup>c</sup> of his ingrafting into Christ,<sup>d</sup> of regeneration,<sup>e</sup> of remission of sins,<sup>f</sup> and of his giving up unto God, through Jesus Christ, to walk in newness of life: <sup>g</sup> which Sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.<sup>h</sup>

II. The outward element to be used in this Sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.<sup>i</sup>

<sup>b</sup> 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or *free*; and have been all made to drink into one Spirit. See Gal. iii. 27, 28.

<sup>c</sup> Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. See Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

<sup>d</sup> Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.

<sup>e</sup> Tit. iii. 5. He saved us, by the washing of regeneration, and renewing of the Holy Ghost.

<sup>f</sup> Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Acts ii. 38. Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. See Acts xxii. 16.

<sup>g</sup> Rom. vi. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>h</sup> Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always*, *even* unto the end of the world.

II. <sup>i</sup> Acts x. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost? Acts viii. 36, 38. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? — And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Matt. xxviii. 19. Go ye therefore, and teach all



III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.<sup>k</sup>

IV. Not only those that do actually profess faith in, and obedience unto Christ,<sup>l</sup> but also the infants of one or both believing parents are to be baptized.<sup>m</sup>

V. Although it be a great sin to contemn or neglect this ordinance,<sup>n</sup> yet grace and salvation are not so inseparably annexed unto

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

III. <sup>k</sup> Acts ii. 41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. Acts x. 46, 47. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts xvi. 33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. 1 Cor. x. 2. And were all baptized unto Moses in the cloud and in the sea.

IV. <sup>l</sup> Acts ix. 18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

<sup>m</sup> Gen. xvii. 7, 9. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. — And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Gal. iii. 9, 14. So then they which be of faith are blessed with faithful Abraham. — That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Rom. iv. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. Acts ii. 38, 39. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. See Acts xvi. 14, 15, 33; 1 Cor. vii. 14.

V. <sup>n</sup> Luke vii. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Ex. iv. 24–26. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision. Deut. xxviii. 9. The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

it, as that no person can be regenerated or saved without it,<sup>o</sup> or that all that are baptized are undoubtedly regenerated.<sup>p</sup>

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered; <sup>q</sup> yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.<sup>r</sup>

VII. The Sacrament of Baptism is but once to be administered to any person.<sup>s</sup>

## CHAPTER XXIX

### Of the Lord's Supper

I. OUR Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the

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<sup>o</sup> Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. See Acts x. 2, 4, 22, 31, 45, 47.

<sup>p</sup> Acts viii. 13, 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. — For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

VI. <sup>q</sup> John iii. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. — The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

<sup>r</sup> Gal. iii. 27. For as many of you as have been baptized into Christ have put on Christ. Eph. v. 25, 26. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. See Acts ii. 38, 41.

VII. <sup>s</sup> Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.<sup>a</sup>

II. In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; <sup>b</sup> but only a commemoration of that once offering up of himself, by himself, upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same: <sup>c</sup> so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.<sup>d</sup>

I. <sup>a</sup> 1 Cor. xi. 23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. x. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body: for we are all partakers of that one bread. — Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. xii. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

II. <sup>b</sup> Heb. ix. 22, 25, 26, 28. And almost all things are by the law purged with blood; and without shedding of blood is no remission. — Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. — So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

<sup>c</sup> Matt. xxvi. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. Luke xxii. 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you. See 1 Cor. xi. 24-26.

<sup>d</sup> Heb. vii. 23, 24, 27. And they truly were many priests, because they were

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use: and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; <sup>e</sup> but to none who are not then present in the congregation.<sup>f</sup>

IV. Private masses, or receiving this Sacrament by a priest, or any other, alone; <sup>g</sup> as likewise the denial of the cup to the people; <sup>h</sup> worshiping the elements; the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this Sacrament, and to the institution of Christ.<sup>i</sup>

V. The outward elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as

not suffered to continue by reason of death: but this *man*, because he continueth ever, hath an unchangeable priesthood. — Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. x. 11, 12, 14, 18. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. — For by one offering he hath perfected for ever them that are sanctified. — Now where remission of these *is, there is no more offering for sin.*

III. <sup>e</sup> See the institution. Matt. xxvi. 26–28; Mark xiv. 22–24; Luke xxii. 19, 20; 1 Cor. xi. 23–27.

<sup>f</sup> Acts xx. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1 Cor. xi. 20. When ye come together therefore into one place, *this* is not to eat the Lord's supper.

IV. <sup>g</sup> 1 Tim. i. 3, 4. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

<sup>h</sup> 1 Cor. xi. 25–29. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

<sup>i</sup> Matt. xv. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.



that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; <sup>k</sup> albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.<sup>l</sup>

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the Sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.<sup>m</sup>

VII. Worthy receivers, outwardly partaking of the visible elements in this Sacrament,<sup>n</sup> do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.<sup>o</sup>

VIII. Although ignorant and wicked men receive the outward

V. <sup>k</sup> Matt. xxvi. 26–28. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

<sup>l</sup> 1 Cor. xi. 26–28. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

VI. <sup>m</sup> Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor. xi. 24–26. This do in remembrance of me. . . . This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Luke xxiv. 6, 39. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. — Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VII. <sup>n</sup> 1 Cor. xi. 28. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

<sup>o</sup> 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? See 1 Cor. x. 3, 4.

elements in this Sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's Table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,<sup>p</sup> or be admitted thereunto.<sup>q</sup>

## CHAPTER XXX

### Of Church Censures

I. THE Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.<sup>a</sup>

VIII. <sup>p</sup> 1 Cor. xi. 27, 29. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. — For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 2 Cor. vi. 14–16. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. 1 Cor. x. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

<sup>q</sup> 1 Cor. v. 6, 7, 13. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. — But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. — And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

I. <sup>a</sup> Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonder-

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.<sup>b</sup>

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that heaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.<sup>c</sup>

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ful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. Acts xx. 17, 28. And from Miletus he sent to Ephesus, and called the elders of the church. — Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 1 Cor. xii. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See John xviii. 36.

II. <sup>b</sup> Matt. xvi. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xviii. 17, 18. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. John xx. 21–23. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. 2 Cor. ii. 6–8. Sufficient to such a man *is* this punishment, which *was* inflicted of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him.

III. <sup>c</sup> See 1 Cor. v. 1 Tim. v. 20. Them that sin rebuke before all, that others also may fear. 1 Tim. i. 20. Of whom is Hymenæus and Alexander; whom I have

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.<sup>d</sup>

## CHAPTER XXXI

### Of Synods and Councils

I. FOR the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils: <sup>a</sup> and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for

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delivered unto Satan, that they may learn not to blaspheme. Jude 23. And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. See 1 Cor. xi. 27-34.

IV. <sup>d</sup> Matt. xviii. 17. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Thess. v. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. iii. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. — And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. 1 Cor. v. 4, 5, 13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. — Therefore put away from among yourselves that wicked person. See Tit. iii. 10.

I. <sup>a</sup> Acts xv. 2, 4, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. — And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. — And the apostles and elders came together for to consider of this matter. See Rev. ii. 1-6; Acts xx. 17, 28.



destruction, to appoint such assemblies; <sup>b</sup> and to convene together in them, as often as they shall judge it expedient for the good of the Church.<sup>c</sup>

II. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word.<sup>d</sup>

III. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.<sup>e</sup>

IV. Synods and councils are to handle or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.<sup>f</sup>

<sup>b</sup> See Acts xv.

<sup>c</sup> Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. See Acts xv.

II. <sup>d</sup> Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. See Acts xv. 15, 19, 24, 27-31; Matt. xviii. 17-19, 29.

III. <sup>e</sup> Acts xvii. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 1 Cor. ii. 5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. i. 24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. See Eph. ii. 20.

IV. <sup>f</sup> Luke xii. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Matt. xxii. 21. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

## CHAPTER XXXII

## Of the State of Man After Death, and of the Resurrection of the Dead

I. THE bodies of men, after death, return to dust, and see corruption; <sup>a</sup> but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. <sup>b</sup> The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: <sup>c</sup> and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. <sup>d</sup> Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

I. <sup>a</sup> Gen. iii. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Acts xiii. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

<sup>b</sup> Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Eccl. xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

<sup>c</sup> Rev. vii. 4, 15. And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel. — Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. 2 Cor. v. 1, 8. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. — We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Phil. i. 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eph. iv. 10. (. . . He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Rom. viii. 23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

<sup>d</sup> Luke xvi. 23, 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in *this* flame. See Jude 6, 7.

II. At the last day, such as are found alive shall not die, but be changed: <sup>e</sup> and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.<sup>f</sup>

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.<sup>g</sup>

## CHAPTER XXXIII

### Of the Last Judgment

I. God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,<sup>a</sup> to whom all power and judgment is given of the Father.<sup>b</sup> In which day, not only the apostate angels

II. <sup>e</sup> 1 Thess. iv. 17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Cor. xv. 51, 52. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

<sup>f</sup> 1 Cor. xv. 42-44. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

III. <sup>g</sup> Acts xxiv. 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John v. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I. <sup>a</sup> Acts xvii. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

<sup>b</sup> John v. 22, 27. For the Father judgeth no man, but hath committed all judgment unto the Son. — And hath given him authority to execute judgment also, because he is the Son of *man*.

shall be judged; <sup>c</sup> but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.<sup>d</sup>

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; <sup>e</sup> and of his justice, in the damnation of the reprobate, who are wicked and disobedient.<sup>f</sup> For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: <sup>g</sup> but the wicked, who know not

<sup>c</sup> Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2 Pet. ii. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

<sup>d</sup> 2 Cor. v. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Eccl. xii. 14. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. Rom. ii. 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. xiv. 10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. — So then every one of us shall give account of himself to God. Matt. xii. 36, 37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. <sup>e</sup> Rom. ix. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Matt. xxv. 21. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

<sup>f</sup> Rom. ii. 5, 6. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. 2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. See Rom. ix. 22.

<sup>g</sup> Matt. xxv. 31–34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts iii. 19. Times of refreshing shall come from the presence of the Lord. — 2 Thess. i. 7. And to you



God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.<sup>h</sup>

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: <sup>i</sup> so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.<sup>k</sup> Amen.

who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

<sup>h</sup> Matt. xxv. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. — And these shall go away into everlasting punishment. 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Mark ix. 48. Where their worm dieth not, and the fire is not quenched.

III. <sup>i</sup> 2 Pet. iii. 11, 14. *Seeing then that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness. — Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Cor. v. 11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Thess. i. 5-7. *Which is* a manifest *token* of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. Luke xxi. 27, 28. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

<sup>k</sup> Matt. xxiv. 36, 42-44. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. — Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Mark xiii. 35-37. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Luke xii. 35, 36. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

## PREAMBLE TO NEW CHAPTERS

WHEREAS, It is desirable to express more fully the doctrine of the Church concerning the Holy Spirit, Missions, and the love of God for all men, the following Chapters are added to the Confession of Faith:

## CHAPTER XXXIV

## Of the Holy Spirit

I. THE Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages.

II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the Prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to him. He prepares the way for it, accompanies it with his persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

III. The Holy Spirit, whom the Father is ever willing to give to all who ask him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by his grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word, and to the ordinances of the gospel. By him the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God.

## CHAPTER XXXV

### Of the Love of God and Missions

I. God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the Gospel.

II. In the gospel God declares his love for the world and his desire that all men should be saved, reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by his Spirit accompanying the Word pleads with men to accept his gracious invitation.

III. It is the duty and privilege of every one who hears the gospel immediately to accept its merciful provisions: and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

IV. Since there is no other way of salvation than that revealed in the gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath commissioned his Church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of religion where they are already established, and to contribute by their prayers, gifts, and personal efforts, to the extension of the kingdom of Christ throughout the whole earth.

## DECLARATORY STATEMENT

WHILE the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

*First*, With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

*Second*, With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.







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